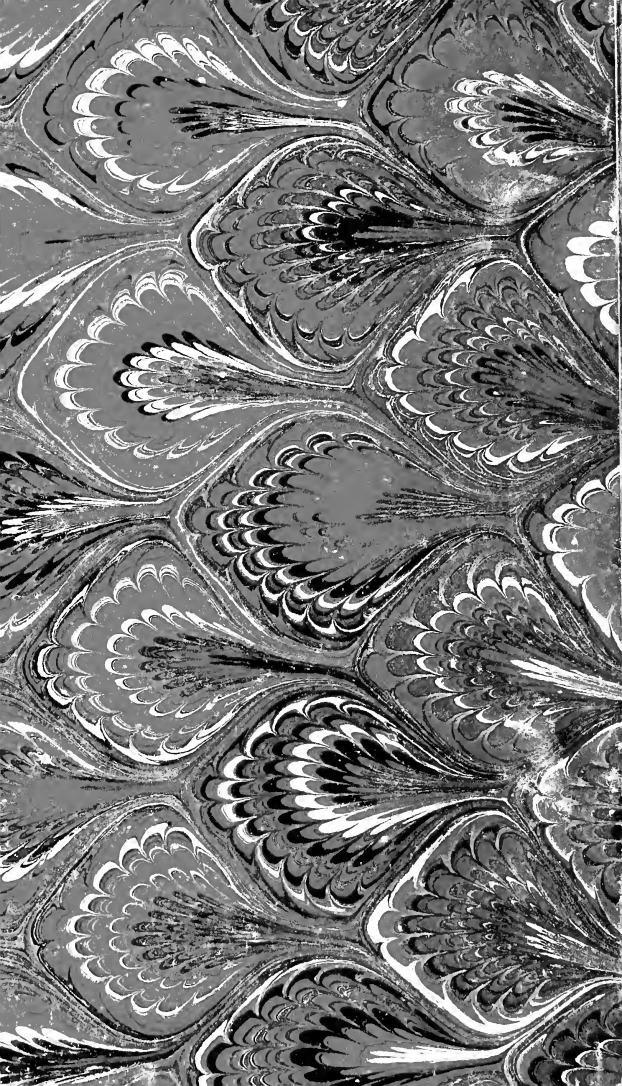
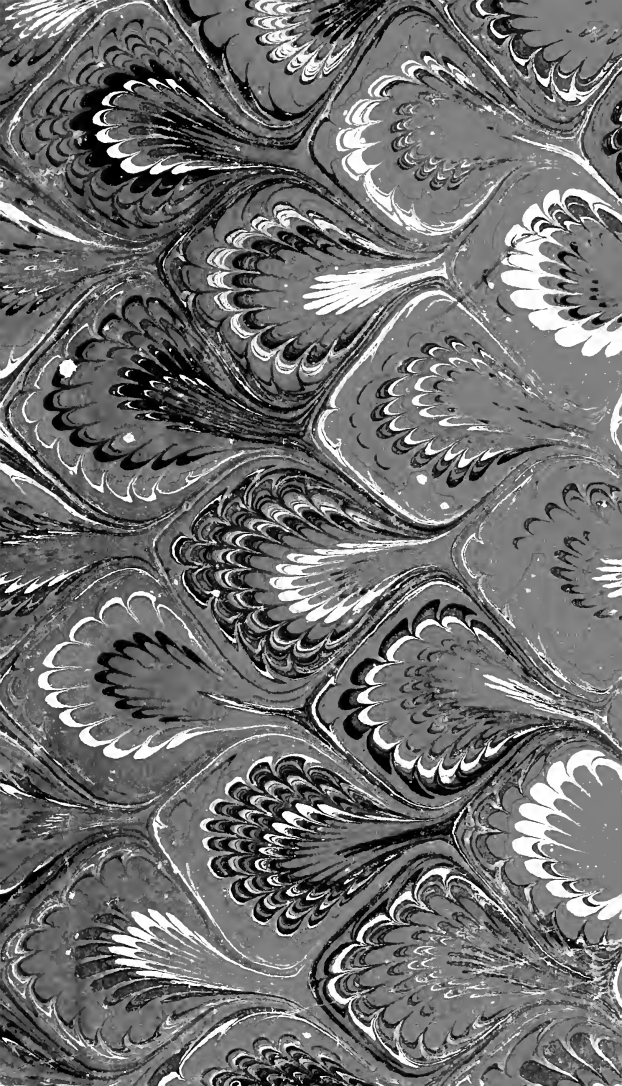


UC-NRLF



B 2 808 135







BERKELEY

LIBRARY

UNIVERSITY OF
CALIFORNIA

20 - 13.2
~~1846~~
THE
NEW FOLLOWING OF CHRIST;

OR,

THE WORDS OF OUR LORD AND SAVIOUR

JESUS CHRIST:

WITH

A COMMENTARY FROM THE APOSTLES, PROPHETS, &c.

GETHSEMANI ABBEY,
GETHSEMANI, P. O. KY.

LORD, TO WHOM SHALL WE GO? THOU HAST
THE WORDS OF ETERNAL LIFE.—*St. John vi. 69.*

Words of Simon Peter to Jesus Christ.

Abbey of Gethsemane

NEW YORK:

EDWARD DUNIGAN, 151 FULTON STREET.

.....
1846.

ENTERED according to act of Congress, in the year 1846, by
WILLIAM J. WALTER.

In the Clerk's Office of the District Court, of the Eastern District of
Pennsylvania.

LOAN STACK

STEREOTYPED BY
MOORIDGE AND M'CARTY.....Philad.

M. Fithian, Printer.

BX2310
N48
1846
MAIN

TO

JOHN HENRY NEWMAN, B.D.,

AND

HIS BRETHREN,

WHOSE CONVICTIONS HAVE LED THEM TO

THE ONE FOLD,

THESE WORDS OF

THE ONE SHEPHERD,

ARE AFFECTIONATELY

INSCRIBED.

[435

THE NEW FOLLOWING OF CHRIST ; OR, THE WORDS
OF OUR LORD AND SAVIOUR JESUS CHRIST, WITH
A COMMENTARY FROM THE APOSTLES, PROPHETS,
&c.

From the plan of this work, and a hasty glance
at its contents ; as well as from the well-known
character of the author, I feel convinced that it is
well calculated to afford edification.

Given under my hand, at Philadelphia, this 6th
day of June, 1846.

† FRANCIS PATRICK KENRICK,
Bishop of Philadelphia.

GETHSEMANI ABBEY, GETHSEMANI, P. O. KY. CONTENTS.

	PAGE
Introductory, - - - - -	9
The Example of Christ, - - - - -	11
Christ, the Way, the Truth, and the Life, - - - - -	13
Christ, the Truth, - - - - -	14
Christ, the Life, - - - - -	16
The Word of God, - - - - -	17
The Word of Truth, - - - - -	19
Right Use of the Scriptures, - - - - -	20
False Prophets, - - - - -	22—24
Danger of following False Prophets, - - - - -	25
Judgments denounced against False Prophets, - - - - -	28
Hatred of the Truth, - - - - -	30
Rejection of the Truth, - - - - -	33
Christ, the Desired of Nations, - - - - -	36
Christ, the Expected of Nations, - - - - -	38
Christ, the Orient from on High, - - - - -	40
Christ, the Son of the Virgin, - - - - -	42
The Holy Name of Jesus, - - - - -	44
The 'Truth as it is in Jesus,' - - - - -	45
Mission of Christ, - - - - -	47
The Church, - - - - -	49
Authority of the Church, - - - - -	51
Christ, the Good Shepherd, - - - - -	53
Christ, the Great Shepherd of the Sheep, - - - - -	56
Christ, the One Shepherd of the One Fold, - - - - -	57
The Preaching of the Word, - - - - -	59
Ministry of the Word exemplified in St. Paul, - - - - -	61
'Doers of the Word, not Hearers only,' - - - - -	63
Christ, the Charity of, - - - - -	65
Christ, who for our sakes became poor, - - - - -	67
Ashamed of Christ, - - - - -	69
Denial of Christ, - - - - -	71
Confession of Christ, - - - - -	72
Christ, Meekness of, - - - - -	74
Faith, - - - - -	75
Want of Faith, - - - - -	77

	PAGE
The Power of Faith, - - - - -	78
Examples of the Power of Faith, - - - - -	80
Christ, the Object of our Faith, - - - - -	81
Christ, the Author and Finisher of our Faith, - - - - -	83
The Power of Working Miracles, - - - - -	84
Christ, the Hope of Glory, - - - - -	86
The Charity of Christ, - - - - -	88
Return of Love, - - - - -	90
Charity, - - - - -	92
The New Commandment, - - - - -	93
Love of our Neighbor, - - - - -	94
Charity to the Poor, - - - - -	96
A Cheerful Giver, - - - - -	98
The Grace of God, - - - - -	100
The Power of Grace, - - - - -	101
Sanctifying Grace, - - - - -	103
Love of our Enemies, - - - - -	104
Fraternal Admonition, - - - - -	106
Rash Judgment, - - - - -	107
Christ who taught us to Pray, - - - - -	108
Watchfulness and Prayer, - - - - -	110
Temptation, - - - - -	111
Lead us not into Temptation, - - - - -	113
The Eight Beatitudes.—The Poor in Spirit, - - - - -	115
Blessed are the Mourners, - - - - -	116
Hunger and Thirst after Justice, - - - - -	119
The Merciful, - - - - -	121
Mercy and not Sacrifice, - - - - -	123
The Clean in Heart, - - - - -	125
Blessed are the Peacemakers, - - - - -	126
The Peace of God, - - - - -	128
No Peace for the Wicked, - - - - -	129
Persecution for Christ's sake, - - - - -	130
Christ, the Joy of Confessors, - - - - -	133
Christ, the Strength of Martyrs, - - - - -	135
Gratitude to God, - - - - -	136
Guardian Angels, - - - - -	139
Trusting in Ourselves, - - - - -	140
Presumption, - - - - -	142
Humility, - - - - -	144
Whom the Lord loveth He chastiseth, - - - - -	146
Tribulation, - - - - -	148

	PAGE
Christ, whose Yoke is sweet, and whose Burden is light, -	151
Joy in the Lord, - - - - -	153
Purity of Intention, - - - - -	155
Lukewarmness, - - - - -	156
Zeal according to Knowledge, - - - - -	158
Government of the Tongue, - - - - -	159
Danger of Riches, - - - - -	161
Man's True Treasure, - - - - -	163
Value of the Soul, - - - - -	164
The Evangelical Counsel, - - - - -	165
The Lamb of God who taketh away the Sins of the World, -	167
We all have Sinned, - - - - -	169
The Forgiveness of Sins, - - - - -	170
Relapse into Sin, - - - - -	172
Penance, - - - - -	174
Patience, - - - - -	176
The Patience of God, - - - - -	177
Impenitence, - - - - -	179
Self Mortification, - - - - -	181
Fasting, - - - - -	183
The Freedom wherewith Christ has made us Free, - - -	185
The Greater Glory of God, - - - - -	187
The Cross of Christ, - - - - -	189
The Force of Prejudice, - - - - -	190
Counsels against Anger, - - - - -	192
Resignation to the Divine Will, - - - - -	193
Serving Two Masters. - - - - -	194
God, who Knoweth and Seeth all Things, - - - - -	196
Lip-Service, - - - - -	197
God, the Searcher of Hearts, - - - - -	200
The Narrow Way, - - - - -	201
On Covetousness, - - - - -	202
Renouncing all for Christ, - - - - -	203
Spiritual Mindedness, - - - - -	205
Jesus Christ the True God, equal with the Father, - - -	207
The Love of Christ to his Chosen People, - - - - -	210
Christ, our High Priest, - - - - -	212
The Ministers of God, - - - - -	213
The Temple of God, - - - - -	215
The Sending of the Holy Spirit, - - - - -	217
Christ, the Physician of our Souls, - - - - -	219
Self-Examination, - - - - -	222
Fear of the Lord, - - - - -	223

	PAGE
Confession of Sins, - - - - -	225
Confession of Sins, Examples of, - - - - -	227
Christ, the Water springing up to Life Everlasting, - - - - -	231
Christ, the Bread which cometh down from Heaven, - - - - -	233
Jesus Christ, Force of his Love to Man, - - - - -	234
Solicitude for the Morrow, - - - - -	236
The Night cometh, when no Man can Work, - - - - -	238
Perseverance to the End, - - - - -	239
The Dead that die in the Lord, - - - - -	241
It is appointed for all Men once to Die, - - - - -	242
Death of the Wicked, - - - - -	244
Death of the Just, - - - - -	246
Not to Mourn for the Dead as Men without Hope, - - - - -	247
Christ, having Loved us, He Loved us to the End, - - - - -	250
The Obedience of Christ, - - - - -	253
Christ, our Redeemer, - - - - -	254
Christ, the Redeemer of the World, - - - - -	256
The Death of Christ, - - - - -	258
Christ, who hath Overcome the World, - - - - -	260
The Resurrection of Christ, - - - - -	262
Christ, the Resurrection and the Life, - - - - -	263
Christ, the First Fruits of them that Sleep, - - - - -	265
Fruits of the Resurrection, - - - - -	267
Ascension of Christ, - - - - -	268
Christ, at the Right Hand of God, in Glory, - - - - -	270
The Second Coming of Christ, - - - - -	272
Christ, the Judge of the Living and the Dead, - - - - -	274
Heaven, - - - - -	276
Hell, - - - - -	278
Life Everlasting, - - - - -	280
The Truth of God Endureth Forever, - - - - -	281
A Prayer for the Wisdom that is from Above, - - - - -	283

INTRODUCTORY.

[*From Psalm 118.*]

BLESSED are the undefiled in the way, who walk in the law of the Lord. Blessed are they that search his testimonies; that seek Him with their whole heart. For they that work iniquity, have not walked in his ways. The wicked have told me fables, but not as thy law.

Thou art near, O Lord, and all thy ways are truth. I have gone astray like a sheep that is lost; seek thy servant, because I have not forgotten thy commandments. Direct my steps according to thy word, and let no iniquity have dominion over me. Lead me into the path of thy commandments; for this same I have desired.

Thy word is a lamp to my feet, and a light to my paths. Make thy face to shine upon thy servant, and teach me thy justifications. The declaration of thy words giveth light; and giveth understanding to little ones. Open Thou my eyes, and I will consider the wondrous things of thy law.

With my whole heart have I sought after Thee; let me not stray from thy commandments. Thy words have I hidden in my heart, that I may not sin against Thee. The free offerings of my mouth make acceptable, O Lord, and teach me thy judgments. Much peace have they that love thy law, and to them there is no stumbling-block.

I will meditate on thy commandments, and I will consider thy ways. I am a sojourner on the earth; hide not thy commandments from me. Thy justifications were the subject of my song, in the place of my pilgrimage. I meditated also on thy commandments, which I loved; thy law, O Lord! it is my meditation all the day.

Seven times a day I have given praise to Thee, for the judgments of thy justice. In the night I have remembered thy name O Lord; I rose at midnight to give praise to Thee; I prevented the dawning of the day, and cried, be-

cause in thy words I very much hoped. My eyes to Thee have prevented the morning, that I might meditate on thy words.

I cried with my whole heart, hear me, O Lord. I cried unto Thee, save me; I am thine, save Thou me: for I have sought thy justifications. Be Thou mindful of thy word to thy servant, in which Thou hast given me hope. Thy justifications I will never forget, for by them Thou hast given me life.

I know, O Lord, that thy judgments are equity, and in thy truth Thou hast humbled me. I have been humbled, O Lord, exceedingly; quicken Thou me according to thy word. Before I was humbled, I offended; it is good for me that Thou hast humbled me, that I may learn thy justifications. This hath comforted me in my humiliation, because thy word hath enlivened me.

Pierce Thou my flesh with thy fear; for I am afraid of thy judgments. My soul hath fainted after thy salvation, and in thy word I have very much hoped. I will keep thy justifications; O! do not Thou utterly forsake me. O! let thy mercy be for my comfort, according to thy word unto thy servant. Let thy tender mercies come unto me, and I shall live.

I have been delighted in the way of thy testimonies, as in all riches. The law of thy mouth is good to me, above thousands of gold and silver. I will rejoice at thy words, as one that hath found great spoil. How sweet are thy words to my palate, more than honey to my mouth.

I remembered, O Lord, thy judgments of old, and I was comforted. I have known from the beginning concerning thy testimonies, that Thou hast founded them for ever. I have purchased thy testimonies for an inheritance for ever, because they are the joy of my heart. For ever, O Lord, thy word standeth firm in heaven; Thy truth unto all generations.

THE
NEW FOLLOWING OF CHRIST.

I am the light of the World: he that followeth me, walketh not in darkness, but shall have the light of life. JOHN viii. 12.

Words of Jesus Christ to the Scribes and Pharisees.

THE people that walked in darkness, have seen a great light; to them that dwelt in the region of the shadow of death, light is arisen. (*Isa. ix. 2.*) Come let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us his ways, and we will walk in his paths. . . . Come ye, and let us walk in the light of the Lord. (*Isa. ii. 3, 5.*)

The Lord waiteth that He may have mercy on you: blessed are they that wait for Him. He will not cause thy teacher to flee away from thee any more: thine eyes shall behold thy teacher, and thy ears shall hear the word of him who thus admonisheth thee; "This is the way; walk ye in it: and go not aside either to the right hand or to the left." (*Isa. xxx. 18—21.*)

Knowest thou not, or hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth fainteth not, nor laboreth? that there is no searching out of his wisdom? It is He that giveth strength to the weary, and increaseth force and might to them that have them not. Youths shall faint and labor; yea, the young shall fall through weakness: but they that hope in the Lord

shall renew their strength; they shall take wings as eagles; they shall run, and not be weary; they shall walk and not faint. (*Isa.* xl. 28—31.)

He that saith he abideth in Christ, ought himself also to walk, even as he walketh; . . . because the darkness is past, and the true light now shineth. (*John.* ii. 6. 8.) Be ye, therefore, followers of God, as most dear children; and walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God, for an odour of sweetness . . . You were heretofore in darkness, but are now light in the Lord. Walk ye as children of the light; for the fruit of the light is in all goodness, and justice, and truth. Have no fellowship with the unfruitful works of darkness. (*Eph.* v. 1—11.)

This is the declaration which we have heard from Christ, and declare unto you: That God is light; and that in Him there is no darkness. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as He also is in the light, we have fellowship one towards another, and the blood of Jesus Christ cleanseth us from all sin.—(*1 John.* i. 5—7.)

We cease not to pray for you, and to beg that you may be filled with the knowledge of his will, in all wisdom, and spiritual understanding; that you may walk worthy of God, in all things pleasing; being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to the power of his glory, in all patience and long-suffering with joy; giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his beloved Son, in whom we have redemption through his blood, the remission of sins. (*Col.* i. 9—14.)

CHRIST THE WAY, THE TRUTH, AND THE LIFE.

I am the Way, and the Truth, and the Life. No man cometh to the Father but by me. JOHN xiv. 6.

Words of our Blessed Lord to Thomas.

AND a path and a way shall there be; and it shall be called the Holy Way: the unclean shall not pass over it; and it shall be unto you a strait way, so that fools shall not err therein. The delivered of the Lord shall walk therein, and the redeemed of the Lord shall return, and shall come into Zion will praise, and everlasting joy shall be upon their heads; joy and gladness shall be their portion, and sorrow and mourning shall flee away. (*Isa. xxxv. 8—10.*)

With my whole heart have I sought after Thee, O Lord; let me not stray from thy commandments. I have been delighted in the way of thy testimonies, as in all riches. I will meditate on thy commandments; I will consider thy ways. I have chosen the way of truth; thy judgments I have not forgotten? I have run the way of thy commandments, when Thou didst enlarge my heart. (*Ps. cxviii. 14, 15, 30, 32.*)

We cease not to pray for you, and to beg that you may be filled with the knowledge of his will, in all wisdom, and spiritual understanding; that you may walk worthy of God, in all things pleasing; being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to the power of his glory, in all patience and long suffering with joy; giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light: Who hath deliv-

ered us from the power of darkness, and hath translated us into the kingdom of his beloved Son, in whom we have redemption through his blood, the remission of sins. (*Col. i. 9, 14.*)

Having, therefore, brethren, a confidence in the entering into the sanctuary through the blood of Christ,—a new and living way, which he hath consecrated for us through the veil (that is, his flesh;) let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience. (*Heb. x. 19, 22.*) Therefore, being justified by faith, let us have peace with God, through our Lord Jesus Christ; by whom also we have access to the grace wherein we stand, and glory in the hope of the glory of the sons of God. (*Rom. v. 1. 2.*)



CHRIST THE TRUTH.

If you continue in my word, you shall be my disciples indeed; and you shall know the Truth.—
JOHN viii. 31, 32.

Words of our Blessed Lord to the Jews.

To Thee, O Lord, have I lifted up my soul; show thy ways to me, and teach me thy paths. Direct me in thy Truth and teach me; for Thou art God my Saviour. All the ways of the Lord are mercy and truth to them that seek after his covenant and his testimonies; for thy mercy is before my eyes, and I take delight in thy Truth. (*Ps. xxiv. 1—5, xxv. 3.*)

The Word was made flesh, and dwelt amongst us; and we saw his glory, the glory as of the only begotten of the Father, full of grace and truth . . . And of his fulness we have all received, and grace for grace. For the law was

given by Moses: grace and truth came by Jesus Christ. (*John* i. 14—17.)

It is the Spirit that testifieth that Christ is the Truth. And we know that the Son of God is come, and hath given us understanding, that we may know the true God, and may be in his true Son. This is the true God, and eternal life. (2 *John* v. 6, 20.)

I therefore beseech you that you walk worthy of the vocation in which you are called, . . . till we all meet in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ. That we may not now be children, tossed to and fro, and carried about by every wind of doctrine, in the wickedness of men, in craftiness by which they lie in wait to deceive. But, that performing the truth in charity, we may in all things grow up in him who is the head, Christ.

This, then, I say and testify in the Lord, that henceforward you walk not as the Gentiles walk, in the vanity of their mind, having the understanding obscured with darkness, alienated from the life of God through the ignorance which is in them, because of the blindness of their heart. . . . But you have not so learned Christ: if yet you have heard Him, and have been taught in Him, as the Truth is in Jesus. (*Eph.* iv. 1, 13, 15, 17—21.)

Jesus Christ, who is the faithful witness, the first-begotten of the dead, and the prince of the kings of the earth; who hath loved us, and washed us from our sins in his blood, and hath made us a kingdom and priests to God and his Father; to Him be glory and empire for ever and ever. Amen. (*Apoc.* i. 5, 6.)

CHRIST THE LIFE.

Amen, amen, I say to you, if any man keep my word, he shall not see death for ever. . . My sheep hear my voice; and I know them, and they follow me: and I give them life everlasting; and they shall not perish for ever, and no man shall snatch them out of my hand. . . I am come that they may have life, and may have it more abundantly. JOHN viii. 51. x. 27, 28, 10.

Words of our Blessed Lord to the Jews.

IN the beginning was the Word, and the Word was with God, and the Word was God. . . In Him was life; and the life was the light of men. (*John i. 1, 4.*) The Father loveth the Son, and sheweth him all things which himself doeth; and greater works than these will he show him, that you may wonder. For as the Father raiseth up the dead, and giveth life; so the Son also giveth life to whom He will. (*John v. 20, 21.*)

He that believeth in the Son of God, hath the testimony of God in himself. He that believeth not the Son, maketh Him a liar: because he believeth not in the testimony which God hath testified of his Son. And this is the testimony that God hath given to us—ETERNAL LIFE: and this life is in his Son. He that hath the Son, hath life: he that hath not the Son, hath not life. These things I write to you, that you may know you have eternal life, who believe in the name of the Son of God. (*1 John v. 10—13.*)

Whoever drinketh of this water [of Jacob's well,] shall thirst again: but he that shall drink of the water that I

shall give him, shall not thirst forever. But the water that I shall give him, shall become in him a fountain of water, springing up unto everlasting life. (*John* iv. 13, 14.) The Lamb, which is in the midst of the throne, shall rule them, and shall lead them to the fountains of the waters of life. To him that thirsteth I will give of the fountain of the water of life, gratuitously. And he showed me a river of water of life, clear as crystal, proceeding from the throne of God, and of the Lamb; . . . saying, He that thirsteth, let him come; and he that will, let him take the water of life freely. (*Apoc.* vii. 14. xxi. 6. xxii. 1, 17.)

This is life everlasting, that they may know Thee, the only true God, and Jesus Christ, whom thou hast sent. (*John* xvii. 3.) Therefore, if you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God. Mind the things that are above, not the things that are on earth. For you are dead, and your life is hidden with Christ in God. When Christ shall appear, who is your life; then shall you also appear with Him in glory. (*Col.* iii. 1—4.)



THE WORD OF GOD.

Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God. (*MATT.* iv. 4.) *The words that I have spoken to you, are spirit and life.* *JOHN* vi. 64.

Words of our Blessed Lord to his Disciples.

HEAR, O ye heavens, the things that I speak; let the earth give ear to the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew;

as the small rain upon the tender herb, and as showers upon the grass. (*Deut.* xxxii. 1, 2.)

As the rain and the snow come down from heaven, and return no more thither, but seek the earth and water it, and make it to spring, and give seed to the sower and bread to the eater; so shall my word be, which shall go forth from my mouth: it shall not return to me void, but shall do whatsoever I please, and shall prosper in the things for which I sent it. (*Isa.* lv. 10, 11.)

I have been delighted in the way of thy testimonies, as in all riches; I have meditated on thy commandments, which I loved. My soul hath yearned after thy salvation, and in thy word I have very much hoped. O how have I loved thy law, O Lord! it is my meditation all the day. Sweet are thy words to my palate! more sweet than honey to my mouth. Much peace have they that love thy law; and to them there is no stumbling block. Thy word is a lamp to my feet, and a light to my paths; be thou mindful of thy word to thy servant, in which Thou hast given me to hope. (*Ps.* cxviii.)

Let the word of Christ dwell in you abundantly, in all wisdom (*Col.* iii. 16.;) the word of truth, which is the power of God (*2 Cor.* vi. 7.;) the gospel of salvation, in which believing, you were sealed with the Holy Spirit of promise (*Eph.* i. 13.;) the hope which is laid up for you in heaven, which you have heard in the word of the truth of the gospel, which is come to you, and bringeth forth fruit, and groweth (*Col.* i. 5. 6.;) which hath not been to you in word only, but in power also, and in the Holy Ghost, and in much fulness. (*1 Thess.* i. 5.)

For the rest, brethren, pray that the word of God may run [*may have free course,*] and may be glorified (*2 Thess.* iii. 1.;) and continue in the faith, grounded and settled, and immovable from the hope of the gospel which ye have

heard, and which is preached in all the creation under heaven. (*Col. i. 23.*)

THE WORD OF TRUTH.

Holy Father! the words which Thou gavest me, I have given to them. Thy word is Truth. ST. JOHN xvii. 7, 8.

Words of our Blessed Lord, in his prayer for his Disciples, on the eve of his passion.

O LORD God, Thou art God, and thy words are true; Thou hast spoken to thy servants these good things. (*2 Kings vii. 23.*) The law of the Lord is unspotted, converting souls; the testimony of the Lord is faithful, giving wisdom to little ones. The justices of the Lord are right, rejoicing hearts; the commandment of the Lord is light-some, enlighting the eyes; more to be desired than gold and many precious stones, and sweeter than honey and the honey-comb. Thy servants keep them, and in keeping them there is a great reward. (*Ps. xviii. 8—12.*)

Save us, O Lord, for there is now no saint; truths are decayed from among the children of men; . . . but the words of the Lord are pure words, as silver tried by the fire, purged from the earth, and seven times refined. (*Ps. xi. 2, 7.*)

He that hath my word, let him speak it in truth: what hath the chaff to do with the wheat? saith the Lord. (*Jer. xxiii. 28.*)

We give thanks to God without ceasing, because that when you had received from us the word of the hearing of God, you received it not as the word of men, but, as it truly is, the word of God, who worketh in you who have

believed. (1 *Thess.* ii. 13.) Therefore we give thanks to God always for you, brethren, beloved of God, for that God hath chosen you first fruits unto salvation, in the sanctification of the Spirit, and belief of the truth: whereunto also He hath called you by our gospel, unto the purchasing of the glory of our Lord Jesus Christ.

Therefore, brethren, stand firm, and hold the traditions which you have learned, whether by word or by our epistle.

Now our Lord Jesus Christ himself, and God our Father who hath loved us, and hath given us everlasting consolation, and great hope in grace, exhort your hearts, and confirm you in every good work and word. (2 *Thess.* ii. 12—16.)



RIGHT USE OF THE SCRIPTURES.

Take heed how you hear. LUKE viii. 18.

Words of our Blessed Lord to the Multitude.

CAREFULLY study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth. (2 *Tim.* ii. 15.)

Evil men and seducers shall grow worse and worse, erring, and driving into error. But continue thou in the things which thou hast learned, and which have been committed to thee: knowing of whom thou hast learned, and because from thy infancy thou hast known the holy Scriptures, which can instruct thee unto salvation, through the faith which is in Jesus Christ.

All Scripture divinely inspired, is profitable to teach, to reprove, to correct, to instruct in justice; that the man of

God may be perfect, furnished unto every good work.
(2 *Tim.* iii. 13—17.)

We have not by following cunningly devised fables, made known to you the power and presence of our Lord Jesus Christ; but we were eye-witnesses of his greatness. We have also the word of prophecy more firm: to which you do well to attend, as to a light shining in a dark place until the day dawn, and the morning star rise in your hearts. Understanding this first, that no prophecy of the Scripture is made by private interpretation. For prophecy came not by the will of man at any time; but the holy men of God spoke, inspired by the Holy Ghost. (2 *Pet.* i. 16—21.)

There were also false prophets among the people, even as there shall be lying teachers among you, who shall bring in sects of perdition, and deny the Lord who ransomed them, bringing upon themselves swift destruction. . . . These are wells without water, and clouds tossed with whirlwinds, to whom the mist of darkness is reserved. (2 *Pet.* ii. 1, 17.)

I write to you, my dearly beloved, to stir up by admonition your sincere mind. That you may be mindful of those words which I told you before from the holy prophets, and of the precepts of our Lord and Saviour to us his apostles. Knowing this, first, that in the last days there shall come scoffers with deceit, walking according to their own lusts; . . . as also our most dear brother Paul, according to the wisdom given to him, hath written to you; as also in all his epistles, speaking in them of these things. In which [epistles] are some things hard to be understood, which the unlearned and unstable wrest, as also the other scriptures, to their own perdition.

Do you, therefore, brethren, knowing these things beforehand, beware; lest, being led astray by the error of the

unwise, you fall from your own steadfastness. But increase in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

To Him be glory, both now, and unto the day of eternity. Amen. (2 Pet. iii. 1—3, 15—18.)



FALSE PROPHETS.

If any man shall say to you, Lo, here is Christ, or, Lo, there is Christ: do not believe him. For there will rise up false christs and false prophets; and they shall show signs and wonders, to seduce, if possible, even the elect. Take you heed, therefore, that you be not seduced. Go not after them. MARK xiii. 21—23. LUKE xxi. 8.

Words of our Blessed Lord to his Disciples.

I KNOW that, after my departure, ravening wolves will enter in among you, not sparing the flock; nay, of your own selves will rise up men speaking perverse things, to draw away disciples after them. Therefore, watch. (Acts xx. 28—31.)

St. Paul, in his exhortation to the clergy of Ephesus.

To those who receive not the love of the truth that they may be saved, God shall send the operation of error to believe a lie. (2 Thess. ii. 11.) They have not known nor understood; for their eyes are covered that they may not see, and that they may not understand with their heart. They do not consider in their mind, nor know; nor will they save their soul, and say: ‘Perhaps there is a lie in my right hand.’ (Isa. xlv. 18, 19.)

The word of hearing did not profit them, not being mixed with a faith of those things which they heard

(*Heb.* iv. 2.) From which things some going astray, are turned aside to vain talk, desiring to be teachers of the law, understanding neither the things they say, nor whereof they affirm. Always learning, and never attaining to the knowledge of the truth. (2 *Tim.* iii. 7.)

We are not, as many, adulterating the word of God : but with sincerity, but as from God, in the sight of God we speak in Christ. (2 *Cor.* ii. 17.) If any man teach otherwise, and consent not to the sound words of our Lord Jesus Christ, and to that doctrine which is according to piety ; he is proud, knowing nothing, but sick about questions and strifes of words, from which arise envies, contentions, blasphemies, evil suspicions, conflicts of men corrupted in mind, and who are destitute of the truth, esteeming gain to be piety. (1 *Tim.* vi. 3—5.)

I beseech you, brethren, to mark them who cause dissensions and offences contrary to the doctrine which you have learned, and avoid them. For they that are such, serve not Christ our Lord, but their own belly ; and by pleasing speeches, and good words, seduce the hearts of the innocent. (*Rom.* xvi. 17, 18.)

Let us hold fast the confession of our hope, without wavering ; for if we sin wilfully [*by apostacy*] after having received the knowledge of the truth, there is now left no sacrifice for sins, but a certain dreadful expectation of judgment, and the rage of that fire which shall consume the adversaries [of God.] (*Heb.* x. 23, 26, 27.)

Now, I beseech you, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you ; but that you be perfect in the same mind, and in the same judgment. (1 *Cor.* i. 10.) That the name our Lord Jesus may be glorified in you, and you in Him, according to the grace of our God, and of the Lord Jesus Christ. (2 *Thess.* i. 11, 12.)

FALSE PROPHETS.

Every plant which my heavenly Father hath not planted, shall be rooted up. ST. MATT. xv. 13.

Words of our Blessed Lord and Saviour to his Disciples.

MANY seducers are gone out into the world; but whosoever recedeth, and continueth not in the doctrine of Christ, hath not God. If any man come to you, and bring not this doctrine, receive him not. (2 John, 7—10.)

We beseech you, brethren, by the coming of our Lord Jesus Christ, and of our gathering together unto Him, that you be not easily moved from your sense. Let no man deceive you by any means; for the mystery of iniquity already worketh, whose coming is according to the working of Satan, in all power, and signs, and lying wonders; and in all seduction of iniquity to them that perish. Therefore, brethren, stand firm, and hold the traditions which you have learned, whether by word or by our Epistle. And may our Lord Jesus Christ himself, and God the Father who hath loved us, and hath given us everlasting consolation, and good hope to grace, exhort your hearts, and confirm you in every good work and word. (2 Thess. ii. 1—16.)

Let no man deceive you with vain words; for because of those things cometh the anger of God upon the children of unbelief. Be ye not, therefore, partakers with them, (Eph. v. 6, 7,) lest that come upon you which is spoken by the prophets: ‘Behold, ye despisers, and wonder, and perish.’ (Acts xiii. 40, 41.)

Wo to you, hypocrites; because you shut the kingdom of heaven against men: for you go not in yourselves; and those that are going in, you suffer not to enter. Wo

to you, hypocrites; because you devour the houses of widows, making long prayers: therefore, you shall receive the greater judgment. Wo to you, hypocrites; because you go round about sea and land to make one proselyte: and when he is made, you make him the child of hell two-fold more than yourselves. (*Matt. xxiii. 13—15.*)

The forgers of errors are all confounded and ashamed; they are gone together into confusion. (*Isa. xlv. 16.*) Without the city of the living God is every one that loveth and maketh a lie. (*Apoc. xxii. 15.*)

But do you remember your prelates who have spoken to you the word of God; considering well the end of their conversation, imitate their faith. Jesus Christ yesterday, and to-day: and the same forever. (*Heb. xiii. 7, 8.*)

Now, to Him who is able to establish you according to the gospel, and the preaching of Jesus Christ, . . . to God the only wise, through Jesus Christ, be honor and glory forever and ever. Amen. (*Rom. xvi. 25—27.*)



DANGER OF FOLLOWING FALSE PROPHETS.

I am come in the name of my Father; and you receive me not. If another shall come in his own name, him you will receive. ST. JOHN v. 43.

Words of our Blessed Lord to the Jews.

THEY have become to me as the falsehood of deceitful waters [*the mirage of the desert,*] which cannot be trusted. (*Jer. xv. 18.*) The word of the Lord came to Ezechiel saying: Son of man, thou shalt say to them that prophesy out of their own heart: Hear ye the word of the Lord. Thus saith the Lord God: Wo to the foolish prophets that follow their own spirit, and see nothing. They see vain

things, and they foretel lies, saying: The Lord saith: whereas the Lord hath not sent them: and they have persisted to confirm what they have said. Have you not seen a vain vision, and spoken a lying divination? and you say: 'The Lord saith:' whereas I have not spoken.

Therefore thus saith the Lord God: Because you have spoken vain things and have seen lies: therefore behold, I come against you, saith the Lord God. And my hand shall be upon the prophets that see vain things, and that divine lies: they shall not be in the council of my people, nor shall they be written in the writing of the house of Israel; neither shall they enter into the land of Israel: and you shall know that I am the Lord God. Because they have deceived my people, saying: 'Peace;' and there is no peace.

The people built up a wall, and they daubed it with dirt without straw. Say to them that daub without tempering, that it shall fall: for there shall be an overflowing shower, and I will cause great hail stones to fall violently from above, and a stormy wind to throw it down. Behold, when the wall is fallen, shall it not be said to you: Where is the daubing wherewith you have daubed it? Therefore thus saith the Lord God:

Lo I will cause a stormy wind to break forth in my indignation; and there shall be an overflowing shower in my anger: and great hail stones in my wrath to consume. And I will break down the wall that you have daubed with untempered mortar: and I will make it even with the ground; and the foundation thereof shall be laid bare: and it shall fall, and shall be consumed in the midst thereof; and you shall know that I am the Lord. And I will accomplish my wrath upon the wall, and upon them that daub it without tempering the mortar; and I will say to you: The wall is no more, and they that daub it are no

more. Even the prophets of Israel that prophesy to Jerusalem, and that see visions of peace for her: and there is no peace, saith the Lord God.

And thou, son of man, set thy face against them that prophesy out of their own heart, and do thou prophesy against them. And say; Thus saith the Lord God:—Wo to them that lie in wait to catch souls; and when they have caught the souls of my people, give them life, [*flatter them with promises of life.*] And they have dishonored me among my people, for a handful of barley, and a piece of bread, to kill souls which should not die, and to save souls alive which should not live, telling lies to my people that believe lies. Therefore thus saith the Lord God: Behold, I declare against you that catch flying souls: and I will tear them from you, and I will let go the souls that you catch, the souls that should fly. And I will deliver my people out of your hand: neither shall they be any more in your hands to be a prey: and you shall know that I am the Lord. Because with lies you have made the heart of the just to mourn, whom I have not made sorrowful: and have strengthened the hands of the wicked, that he should not return from his evil way, and live.

Therefore you shall not see vain things, nor divine divinations any more; and I will deliver my people out of your hand, and you shall know that I am the Lord. And when the prophet shall err, speaking vain words, he shall bear his iniquity; I will stretch forth my hand upon him, and will cut him off from the midst of my people Israel. That the house of Israel may go no more astray from me, nor be polluted with all their transgressions: but may be my people, and I may be their God, saith the Lord of hosts. (*Ezek. xiii. 1—23. xiv. 9—11.*)

JUDGMENTS DENOUNCED AGAINST FALSE
PROPHETS.

Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravenous wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree yieldeth good fruit, and the bad tree yieldeth bad fruit. A good tree cannot yield bad fruit; neither can a bad tree yield good fruit. Every tree that yieldeth not good fruit, shall be cut down, and shall be cast into the fire. Wherefore, by their fruits you shall know them. MATT. vii. 16—20.

Works of our Blessed Lord, in his Sermon on the Mount.

THE word of the Lord to Jeremias. The Lord said to me: The prophets prophesy falsely in my name: I sent them not, neither have I commanded them, nor have I spoken to them: they prophesy unto you a lying vision, and divination, and deceit, and the seduction of their own heart. (*Jer. xiv. 14.*) They have prophesied to you whom I sent not, and have caused you to trust in a lie; they have spoken treason against the Lord. They have destroyed my vineyard, they have trodden my portion under foot, they have changed my delightful portion into a desolate wilderness. They have laid it waste, and it hath mourned for me. With desolation is all the land made desolate, because there is none that considereth in the heart. They have sown wheat, and reaped thorns; they have received an inheritance, and it shall not profit them: you shall be ashamed of your fruits, because of the fierce wrath of the Lord. (*Jer. xii. 10—13.*)

Lift up your eyes, and see, you that come from the north: where is the flock that is given thee, thy beautiful cattle? What wilt thou say when he shall visit thee? for thou hast taught them against thee, and instructed them against thy own head. (*Jer.* xiii. 20, 21.) How say you: 'We are wise, and the law of the Lord is with us?' Indeed, the lying pen of the scribes hath wrought falsehood. The wise men are confounded, they are dismayed, and taken: for they have cast away the word of the Lord, and there is no wisdom in them. (*Jer.* viii. 8, 9.)

Thus saith the Lord of hosts: Harken not to the words of the prophets that prophesy to you, and deceive you: they speak a vision of their own heart, and not out of the mouth of the Lord. They say to them that blaspheme me: 'The Lord hath said; You shall have peace:' and to every one that walketh in the perverseness of his own heart, they have said: 'No evil shall come upon you.' (*Jer.* xxiii. 16, 17.) I sent not these prophets, yet they ran: I have not spoken to them, yet they prophesied. If they had stood in my counsel, and had made my words known to my people, I should have turned them from their evil way, and from their wicked doings. Am I, think ye, a God at hand, saith the Lord, and not a God afar off? Shall a man be hid in secret places, and I not see him, saith the Lord? do not I fill heaven and earth, saith the Lord? I have heard what the prophets said, that prophesy lies in my name, and say: 'I have dreamed, I have dreamed.' How long shall this be in the heart of the prophets that prophesy lies, and that prophesy the delusions of their own heart? Who seek to make my people forget my name through their dreams, which they tell every man to his neighbor: as their fathers forgot my name for Baal.

Therefore behold, I am against the prophets saith the Lord who steal my words every one from his neighbor.

Behold I am against the prophets, saith the Lord: who use their tongues, and say: 'The Lord saith it.' Behold, I am against the prophets that have lying dreams, saith the Lord, and tell them, and cause my people to err by their lying, and by their wonders: when I sent them not, nor commanded them; who have not profited this people at all, saith the Lord. If therefore this people, or the prophet, or the priest shall ask thee, saying: What is the burden of the Lord? thou shalt say to them: 'You are the burden!' for I will cast you away, saith the Lord. (*Jer.* xxiii. 21—33.) And I will bring an everlasting reproach upon you, and a perpetual shame, which shall never be forgotten. (*Jer.* xxiii. 40.) To Simeias, the Nehelamite, thou shalt say: The Lord hath made thee priest instead of Joiada the priest, that thou shouldst be ruler in the house of the Lord, over every man that raveth and prophesieth, to put him in the stocks, and into prison. (*Jer.* xxix. 26.)



HATRED OF THE TRUTH.

Men loved darkness, rather than the light; for their works were evil. For every one that doeth evil, hateth the light, and cometh not to the light, that his works may not be reprov'd. But he that doeth truth, cometh to the light, that his works may be made manifest, because they are done in God. JOHN iii. 19—21.

Words of our Blessed Lord in his discourse with Nicodemus.

KNOW also this, that, in the last days, shall come dangerous times: men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked, without affection, without peace, slan-

derers, incontinent, unmerciful, without kindness, traitors, stubborn, puffed up, and lovers of pleasures more than of God; having an appearance, indeed, of piety, but denying the power thereof. . . . Always learning, and never attaining to the knowledge of the truth: now these avoid. (2 *Tim.* iii. 1—7.)

And avoid foolish and unlearned questions; knowing that they beget strifes. The servant of the Lord must not wrangle, but be gentle towards all men, fit to teach, patient; with modesty admonishing those who resist the truth: if at any time God give them repentance to know the truth, and they recover themselves from the snares of the devil, by whom they are held captives at his will. (2 *Tim.* ii. 23—26.)

These men blaspheme whatsoever things they know not: and what things soever they naturally know, like dumb beasts, in these they are corrupted. Wo to them! for they have gone in the way of Cain, and have poured out themselves after the error of Balaam, for a reward, and have perished in the gainsaying of Core. These are spots in their banquets, feasting together without fear, feeding themselves; clouds without water which are carried about by winds, trees of the autumn, unfruitful, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own confusion; wandering stars, to whom the storm of darkness is reserved forever. These are murmurers, full of complaints, walking according to their own desires: and their mouth speaketh proud things, admiring persons for gain's sake. But you, my dearest, be mindful of the words which have been spoken before by the apostles of our Lord Jesus Christ, who told you, that, in the last time, there should come mockers, walking according to their own desires, and in impieties. These are they who separate themselves, sensual men, having

not the spirit. But you, my dearest, building yourselves upon your most holy faith, and praying in the Holy Ghost, keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ unto life everlasting. (*Jude* 10—21.)

I charge thee, before God and Jesus Christ, who shall judge the living and the dead, by his coming and his kingdom, preach the word, be instant in season, and out of season; reprove, entreat, rebuke with all patience and doctrine. For there shall be a time, when they will not bear sound doctrine; but, according to their own desires, they will make to themselves teachers, having itching ears; and will turn away their hearers from the truth, and will be turned to fables. But, be thou vigilant; labor in all things; do the work of an evangelist; fulfil thy ministry. (2 *Tim.* iv. 1—5.)

If any man teach otherwise, and consent not to the sound words of our Lord Jesus Christ, and to that doctrine which is according to piety, he is proud, knowing nothing, but sick about questions and strifes of words: from which arise envies, contentions, blasphemies, evil suspicions, conflicts of men corrupted in mind, and who are destitute of the truth, esteeming gain to be piety.

But thou, O man of God, fly these things, and pursue justice, piety, faith, charity, patience, meekness. Fight the good fight of faith; lay hold on eternal life, whereunto thou art called, and hast confessed a good confession before many witnesses. I charge thee before God, who quickeneth all things, and before Christ Jesus, who gave testimony under Pontius Pilate, a good confession, that thou keep the commandment without spot, blameless, unto the coming of our Lord Jesus Christ: which in his times he shall show, who is the Blessed and only Mighty, the King of kings, and Lord of lords: who only hath immor-

tality, and inhabiteth light inaccessible, whom no man hath seen, nor can see; to whom be honor and empire everlasting. Amen. O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words, and oppositions of knowledge, falsely so called, which some promising, have erred concerning the faith. Grace be with thee. Amen. (1 Tim. vi. 3—21.)

REJECTION OF THE TRUTH.

If I say the truth to you, why do you not believe me? He that is of God heareth the words of God. Therefore, you hear them not, because you are not of God. ST. JOHN viii. 46, 47.

Words of our Blessed Lord to the Jews.

BE thou instructed, O Jerusalem, lest my soul depart from thee, lest I make thee desolate, a land uninhabited. Thus saith the Lord of Hosts: To whom shall I speak? and to whom shall I testify, that he may hear? Behold, their ears are uncircumcised, so that they hear not; behold, the word of the Lord is become unto them a reproach, and they will not receive it. . . .

From the least of them even to the greatest, all are given to covetousness: and from the prophet even to the priest, all are guilty of deceit. And they healed the breach of the daughter of my people disgracefully, saying; 'Peace, peace:' and there was no peace. They were confounded, because they committed abomination: yea, rather they were not confounded with confusion, and they knew not how to blush; wherefore, they shall fall among them that fall: in the time of their visitation they shall fall down, saith the Lord. Thus saith the Lord: Stand

ye on the ways, and see, and ask for the old paths, which is the good way, and walk ye in it, and you shall find refreshment for your souls. And they said: 'We will not walk.' And I appointed watchmen over you, saying: Harken ye to the sound of the trumpet. And they said: 'We will not hearken.' Therefore, hear, ye nations, and know, O congregation, what great things I will do to them; Hear, O earth! Behold, I will bring evils upon this people, the fruits of their own thoughts, because they have not heard my words, and they have cast away my law. To what purpose do you bring me frankincense from Saba, and the sweet smelling cane from a far country? your holocausts are not acceptable nor are your sacrifices pleasing to me. (*Jer.* vi. 13—20.)

The word that came to Jeremias from the Lord, saying: Stand in the gate of the house of the Lord, and proclaim there this word, and say: Hear ye the word of the Lord, all ye men of Juda, that enter in at these gates, to adore the Lord. Thus saith the Lord of hosts, the God of Israel: Make your ways and your doings good, and I will dwell with you in this place. Trust not in lying words, saying: 'The temple of the Lord, the temple of the Lord, it is the temple of the Lord.' Behold, you put your trust in lying words, which shall not profit you. Go ye to my place in Silo, where my name dwelt from the beginning; and see what I did to it for the wickedness of my people Israel. And now, because you have done all these works, saith the Lord, and I have spoken to you rising up early, and speaking, and you have not heard; and I have called you, and you have not answered; I will do to this house, in which my name is called upon, and in which you trust, and to the place which I have given you and your fathers, as I did to Silo. And I will cast you away from before my face, as I have cast away all your brethren,

This thing I commanded your fathers, saying: Harken to my voice, and I will be your God, and you shall be my people: and walk ye in all the way, that I have commanded you, that it may be well with you. But they hearkened not, nor inclined their ear: but walked in their own will, and in the perversity of their wicked heart; and went backward and not forward. And thou shalt say to them; this is a nation which hath not hearkened to the voice of the Lord their God, nor received instruction: faith is lost, and is taken away out of their mouth. (*Jer.* vii. 1—28.)

Therefore, let every man of you return from his evil way, and make ye your ways and your doings good. And they said: 'We have no hopes: for we will go after our own thoughts, and we will do every one according to the perverseness of his evil heart.' Therefore, thus saith the Lord: Because my people have forgotten me, sacrificing in vain, and stumbling in their ways, in ancient paths, to walk by them in a way not trodden, shall their land be given up to desolation, and to a perpetual hissing: every one that shall pass by it, shall be astonished, and wag his head. As a burning wind will I scatter them before the enemy: I will show them the back, and not the face, in the day of their destruction. (*Jer.* xviii. 11—17.) Again this word came to Jeremias by the Lord, saying: Take thee a roll of a book, and thou shalt write in it all the words that I have spoken to thee against Israel and Juda, and against all the nations, from the day that I spoke to thee, from the days of Josias even to this day. If so be, when the house of Juda shall hear all the evils that I purpose to do unto them, that they may return every man from his wicked way; and I will forgive their iniquity, and their sin. (*Jer.* xxvi. 1—3.)

CHRIST THE DESIRED OF NATIONS.

Blessed are your eyes, because they see, and your ears because they hear. For, Amen, I say unto you, many prophets and just men have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them. MATT. xiii. 16, 17.

Words of our Blessed Lord to his Disciples.

BEHOLD, the days come, saith the Lord, that I will perform the good word that I have spoken to the house of Israel, and to the house of Juda. In those days, and at that time, I will make the bud of justice to Spring forth unto David; and He shall do judgment and justice in the earth. In those days shall Juda be saved, and Jerusalem shall dwell securely; and this is the name that they shall call Him: THE LORD OUR JUST ONE. (*Jer. xxxiii. 15, 16.*) I will raise up for them a bud of renown; and they shall know that I the Lord their God am with them, and that they are my people. I will save my flock, and I will set up ONE SHEPHERD OVER THEM. (*Eze. xxxiv. 22, 29.*)

In those days, the God of heaven will set up a kingdom that shall never be destroyed; and his kingdom shall not be delivered up to another people; and it shall break in pieces and shall consume all these kingdoms: and itself shall stand forever. According as thou sawest, that the stone was cut out of the mountain without hands, and broke in pieces the clay and the iron, and the brass, and the silver, and the gold. (*Dan. ii. 44, 45.*)

And it shall come to pass in the last days, that the mountain of the house of the Lord shall be prepared in the top

of the mountains, and high above the hills: and people shall flow to it. And many nations shall come in haste, and say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob: and He will teach us of his ways; and we will walk in his paths: for the law shall go forth out of Sion, and the word of the Lord out of Jerusalem. And he shall judge among many people, and rebuke strong nations afar off: and they shall beat their swords into plough-shares, and their spears into spades: nation shall not take sword against nation, neither shall they learn war any more. And every man shall sit under his vine, and under his fig-tree; and there shall be none to make them afraid: for the mouth of the Lord of hosts hath spoken. (*Mich.* iv. 1—4.)

Behold the days come, saith the Lord, and I will raise up to David a just branch; and a king shall reign, and shall be wise, and shall execute judgment and justice in the earth. In those days shall Juda be saved, and Israel shall dwell confidently: and this is the name that they shall call him: THE LORD OUR JUST ONE. (*Jer.* xxxiii. 5, 6.)

Thou didst speak in a vision to thy saints and say: I have laid help upon One that is mighty, and have exalted One chosen out of my people. With my holy oil have I anointed Him; my truth and my mercy shall be with Him; I will make Him my first-born, high above the kings of the earth. His throne shall be as the sun before me, and as the moon perfect forever; and He shall be my faithful witness in heaven. (*Ps.* lxxxviii. 20—38.)

CHRIST THE EXPECTED OF NATIONS.

Beginning from Moses, and all the prophets, Jesus expounded to them [the two disciples on the way to Emmaus,] in all the Scriptures, the things that were concerning Him. ST. LUKE xxiv. 27.

BEING aided by the help of God, I continue, to this day, witnessing both to small and great; saying no other thing than those which the prophets and Moses did say should come to pass. (*Acts xxvi. 22.*)

Testimony of St. Paul, in his address to Agrippa.

THE hearer of the words of God, he who knoweth the doctrine of the Highest, and seeth the visions of the Almighty, hath said: A STAR SHALL ARISE out of Jacob, and a sceptre shall spring up from Israel. . . out of Jacob shall He come that shall rule. (*Num. xxiv. 16—19.*)

The Lord appeared to Isaac and said: I will be with thee, and will bless thee; and to thy seed will I fulfil the oath which I swore to Abraham thy father. And I will multiply thy seed like the stars of heaven, and I will give to thy posterity all these countries: and in thy seed shall all the nations of the earth be blessed. Because Abraham obeyed my voice, and kept my precepts and commandments, and observed my ceremonies and laws. (*Gen. ii. 6, 2—5.*) And Isaac called Jacob, and blessed him, saying: May the Almighty God bless thee, and make thee to increase, and multiply thee: that thou mayest be a multitude of people. And may He give the blessings of Abraham to thee, and to thy seed after thee: that thou mayest possess the land. (*Gen. xxvi. 3, 4.*)

And when Jacob was come to a certain place, and

would rest in it after sun-set, he took of the stones that lay there, and putting them under his head, slept in the same place. And he saw in his sleep a ladder standing upon the earth, and the top thereof touching heaven; the Angels also of God ascending and descending by it, and the Lord leaning upon the ladder, saying to him: I am the Lord God of Abraham thy father, and the God of Isaac. The land wherein thou sleepest, I will give to thee and to thy seed. And thy seed shall be as the dust of the earth; thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and IN THEE and thy seed all the tribes of the earth SHALL BE BLESSED. And I will be thy keeper whithersoever thou goest, and will bring thee back into this land; neither will I leave thee, till I shall have accomplished all that I have said. And when Jacob awaked out of sleep, he said: Indeed the Lord is in this place, and I knew *it* not. And trembling he said: How terrible is this place! in very deed, this is no other but the house of God, and the gate of heaven! (*Gen. xxviii. 1—17.*)

And Jacob called his sons, and said to them: Gather yourselves together that I may tell you the things that shall befall you in the last days. Gather yourselves together, and hear, O ye sons of Jacob; hearken to Israel your father: . . . The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till He come that is to be sent, and He shall be THE EXPECTATION OF NATIONS. (*Gen. xlix. 1, 2, 10.*)

Rejoice greatly, O daughter of Sion; shout for joy, O daughter of Jerusalem: BEHOLD THY KING COMETH UNTO THEE. (*Zach. ix. 9.*) He shall be great, and shall be called the Son of the most High: and the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob forever, and of his kingdom there shall be no end. (*Luke. i. 32, 33.*)

CHRIST THE ORIENT FROM ON HIGH.

The Orient from on high hath visited us, to enlighten them that sit in darkness, and in the shadow of death; to direct our feet into the way of peace.
ST. LUKE i. 78, 79.

Prophecy of Zacharias.

THAT was the true light which enlighteneth every man that cometh into this world. (*St. John* i. 9.) The darkness is past, and the true light now shineth. (*1 John* ii. 8.) The day has dawned, and the morning-star has arisen in your hearts. (*2 Pet.* i. 19.)

Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about, and see: all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see, and abound, and thy heart shalt wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. (*Is.* lx. 1—5.)

O house of Jacob, come ye, and let us walk in the light of the Lord. (*Is.* ii. 5.) Thus saith the Lord God that created the heavens, and stretched them out; that established the earth, and the things that spring out of it; that giveth breath to the people upon it, and spirit to them that tread thereon. I the Lord have called thee in justice, and taken

thee by the hand, and preserved thee. And I have given thee for a covenant of the people, for a light of the Gentiles. That thou mightest open the eyes of the blind, and bring forth the prisoner out of prison, and them that sit in darkness out of the prison house. (*Is. xlii. 5—7.*) Behold, I have given thee to be the light of the Gentiles, that thou mayst be my salvation even to the farthest part of the earth. Thus saith the Lord, the redeemer of Israel, his holy One: In an acceptable time I have heard thee, and in the day of salvation I have helped thee; and I have preserved thee, and given thee to be a covenant of the people, that thou mightest raise up the earth, and possess the inheritances that were destroyed; that thou mightest say to them that are bound; Come forth: and to them that are in darkness: Show yourselves. They shall feed in the ways, and their pastures shall be in every plain. They shall not hunger, nor thirst; neither shall the heat nor the sun strike them: for he that is merciful to them, shall be their shepherd: and at the fountains of waters he shall give them drink. And I will make all my mountains a way, and my paths shall be exalted. Behold, these shall come from afar, and behold, these from the north and from the sea, and these from the south country. Give praise, O ye heavens, and rejoice, O earth: ye mountains give praise with jubilation: because the Lord hath comforted his people, and will have mercy on his poor ones. (*Is. xlix. 6—13.*)

For Sion's sake, I will not hold my peace, and for the sake of Jerusalem, I will not rest, till her Just One come forth as brightness, and her Saviour be lighted as a lamp. And the Gentiles shall see thy Just One, and all kings thy Glorious One; and thou shalt be called by a new name, which the mouth of the Lord shall name. And thou shalt be a crown of glory in the hand of the Lord, and a royal

diadem in the hand of thy God. Thou shalt no more be called Forsaken ; and thy land shall no more be called Desolate : but thou shalt be called My pleasure in her, and thy land be inhabited. Because the Lord hath been well pleased with thee : and thy land shall be inhabited. Behold, the Lord hath made it to be heard in the ends of the earth, tell the daughter of Sion : **BEHOLD THY SAVIOUR COMETH !** behold, his reward is with Him, and his work before Him. And they shall call them, The holy people, The redeemed of the Lord. (*Is. lxii. 1—12.*)



CHRIST, THE SON OF THE VIRGIN.

Yea, Lord, I have believed that thou art the Christ, the Son of the living God, who art come into this world. ST. JOHN xi. 27.

Testimony of Martha to Jesus Christ.

BE comforted, be comforted, my people, saith your God. Speak ye to the heart of Jerusalem, and call to her ; for her evil is come to an end, her iniquity is forgiven ; she hath received of the hand of the Lord double for all her sins. The voice of one crying in the desert : Prepare ye the way of the Lord ; make straight in the wilderness the paths of our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough ways plain. And the glory of the Lord shall be revealed ; and all flesh together shall see, that the mouth of the Lord hath spoken. Get thee up upon a high mountain, thou that bringest good tidings to Sion ; lift up thy voice with strength, thou that bringest good tidings to Jerusalem : lift it up ; fear not. Say to the cities of Judah ; Behold your God : be-

hold, the Lord God shall come with strength, and his arm shall rule: behold, his reward is with Him, and his work is before Him. (*Is. xl. 1—10.*)

And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. (*Is. xi. 1.*) Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son; and his name shall be called Emmanuel. (*Is. vii. 14.*) And the Spirit of the Lord shall rest upon Him: the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of godliness. (*Is. xi. 2.*) He shall feed his flock like a shepherd: he shall gather together the lambs with his arm, and shall take them up in his bosom: and he himself shall carry them that are with young. (*Is. xl. 11.*)

Behold, I send my Angel, and he shall prepare the way before my face. And presently the Lord whom you seek, and the Angel of the testament, whom you desire, shall come to his temple. Behold, he cometh, saith the Lord of hosts. Unto you that fear my name, the Sun of justice shall arise, with healing in his wings; (*Mal. iii. 1. iv. 2.*) that transgression may be finished, and sin may have an end, and iniquity may be abolished; and everlasting justice may be brought; and vision and prophecy may be fulfilled; and the Saint of saints may be anointed. (*Dan. ix. 24.*) Iniquity shall no more be heard in thy land, wasting nor destruction in thy borders; and salvation shall possess thy walls, and praise thy gates. (*Is. lx. 18.*) The league with death shall be abolished, and the covenant with hell shall not stand. (*Is. xxviii. 18.*) For a CHILD IS BORN to us, and a son is given to us; and the government is upon his shoulder: and his name shall be called Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of peace. His

empire shall be multiplied; and there shall be no end of peace. He shall sit upon the throne of David, and upon his kingdom, to establish it and strengthen it with judgment and with justice, from henceforth and forever: the zeal of the Lord of hosts will perform this. The Lord sent a word into Jacob, and it hath lighted upon Israel. (Is. ix. 6—8.)



THE HOLY NAME OF JESUS.

Amen, amen, I say unto you: If you ask the Father any thing in my name, He will give it you. . . . Whatsoever you shall ask of the Father in my name, that will I do: that the Father may be glorified in the Son. If you ask me any thing in my name, that I will do. Hitherto you have not asked any thing in my name. Ask, and you shall receive; that your joy may be full. ST. JOHN xvi. 23, 24. xiv. 13, 14.

Words of our Blessed Lord to his disciples, in his discourse after his last supper.

I WILL not hold my peace, I will not rest, till the Just One come forth as brightness, and the Saviour be lighted as a lamp. And the Gentiles shall see the Just One, and all kings the Glorious One; and Thou shalt be called by a new name, which the mouth of the Lord shall name. (Is. lxii. 1, 2.)

Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it no robbery himself to be equal with God; but debased himself, taking the form of a servant, being made to the likeness of men, and in shape found as a man. He humbled himself, becoming obedient unto death; even to the death of

the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all names: that in the NAME OF JESUS every knee shall bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father. (*Phil. ii. 5—11.*)

The name of the Lord Jesus of Nazareth, there is no salvation in any other: for there is no other name under heaven given to men, whereby we must be saved.

Behold, I will send my Messenger, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared. Take notice of Him, and hear his voice, and do not think Him one to be contemned; . . . for my name is in him. But if thou wilt hear his voice, and do all that I speak, I will be an enemy to thy enemies, and will afflict them that afflict thee. (*Exod. xxiii. 20, 22.*)

These things are written that you may believe that Jesus is the Christ, the Son of God, and that, believing, you may have life in his name. (*John xx. 31.*)



THE TRUTH AS IT IS IN JESUS.

For this was I born, and for this came I into the world; that I should give testimony to the Truth: every one that is of the Truth heareth my voice.
ST. JOHN xviii. 37.

Words of our Blessed Lord to Pilate.

THE law was given by Moses: Grace and Truth came by Jesus Christ. (*St. John i. 17.*)

Words of John the Baptist, in the testimony which he rendered to Jesus Christ.

JESUS said to Thomas; 'I am the way, and the truth, and the life. No one cometh to the Father but by me.' And Jesus said to the Jews that believed in Him; 'If you continue in my word, you shall be my disciples indeed: and you shall know the truth, and the truth shall make you free.' (*John* xiv. 32. viii. 31, 32.)

This I say and testify in the Lord; that henceforward you walk not as the Gentiles walk, in the vanity of their mind, having the understanding obscured with darkness, alienated from the life of God through the ignorance which is in them, because of the blindness of their heart. But you have not so learned Christ: if indeed, you have heard Him, and have been taught in Him, as the truth is in Jesus. (*Eph.* iv. 17—21.)

O senseless men! who hath bewitched you, that you should not obey the Truth, before whose eyes Jesus Christ hath been set forth, crucified among you? This only would I learn of you:—Did you receive the Spirit by the works of the law, or by the hearing of faith? Are you so foolish, that, whereas you began in the Spirit, you would now be made perfect by the flesh? Have you suffered so great things in vain? (*Gal.* iii. 1—4.)

To the dearly beloved, whom I love in truth. Dearly beloved, I make my prayer that thou mayest prosper as to all things, and be in health, even as thy soul doeth prosperously. I was exceeding glad when the brethren came, and gave testimony to the truth in thee, even as thou walkest in truth. I have no greater grace [satisfaction] than this, to hear that my children walk in the Truth. (3 *John* 1—4.)

Be ye, therefore, followers of God, as most dear children; and walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God, for an odour of sweetness. For you were heretofore dark-

ness, but now light in the Lord. Walk ye as children of the light; for the fruit of the light is in all goodness, and justice, and Truth. (*Eph. v. 1—9.*)

To Thee, O Lord, have I lifted up my soul. Show, O Lord, thy ways to me, and teach me thy paths; direct me in thy truth and teach me, for Thou art God my Saviour; all thy ways, O Lord, are mercy and Truth to them that seek after thy testimonies. (*Psa. xxiv. 1, 4, 5, 10.*)

MISSION OF CHRIST.

For this was I born, and for this came I into the world: that I should give testimony to the truth. This is the work of God, that you believe in him whom He hath sent. I came down from heaven, not to do my own will, but the will of Him that sent me. Now this is the will of Him that sent me, the Father: that all that He hath given me, I lose not thereof, but raise it up again at the last day. And this is the will of my Father who sent me: that every one who seeth the Son, and believeth in Him, may have everlasting life; and I will raise him up at the last day. JOHN xviii. 37. vi. 29, 38—40.

AND as Peter was yet speaking, behold, a bright cloud overshadowed them. And, behold, a voice out of the cloud, saying; This is my beloved Son, in whom I am well pleased: hear ye Him. (*Matt. xvii. 5.*)

Rabbi, we know that thou art come a teacher from God: for no man can do these miracles which thou doest, unless God was with him. (*John iii. 2.*)

Testimony of Nicodemus to Jesus Christ.

But this hath appeared the charity of God in us, because

God hath sent his only begotten Son into the world, that we might live through him. In this is charity: not as we have loved God, but because He first loved us, and sent his Son a propitiation for our sins. And we have seen, and do testify, that the Father hath sent his Son the Saviour of the world. (1 *John* iv. 9, 10, 14.)

Jesus lifting up his eyes to heaven, said: Father, the hour is come; glorify thy Son, that thy Son may glorify thee: as Thou hast given him power over all flesh, that he may give eternal life to all whom Thou hast given him. And this is life everlasting, that they may know Thee, the only true God, and Jesus Christ, whom Thou hast sent. I have glorified Thee upon earth; I have finished the work which Thou gavest me to do. And now glorify Thou me, O Father, with thyself, with the glory which I had with Thee, before the world was. I have manifested thy name to the men whom Thou hast given me out of the world. Thine they were, and to me Thou gavest them: and they have kept thy word. Now they have known that all things which Thou hast given me are from thee; because the words which thou gavest me, I have given to them; and they have received them, and have known in very deed that I came out from Thee, and they have believed that Thou didst send me. I pray for them: I pray not for the world, but for them whom Thou hast given me; because they are thine. And all my things are thine, and thine are mine: and I am glorified in them. And now I am no more in the world; but these are in the world, and I come to Thee. Holy Father, keep them in thy name whom Thou hast given me: that they may be one, as we also are. While I was with them, I kept them in thy name. Those whom Thou gavest me have I kept: and none of them is lost, but the son of perdition, that the scripture may be fulfilled. And now I come to Thee: and these things I speak

in the world, that they may have my joy filled in themselves. I have given them thy word, and the world hath hated them, because they are not of the world: as I also am not of the world. I pray not that Thou shouldst take them out of the world, but that 'Thou shouldst keep them from evil. They are not of the world, as I also am not of the world. Sanctify them in truth. (*John xvii. 1—17.*)

THE CHURCH.

Jesus asked his disciples, saying: Whom do men say that the Son of man is? And they said: Some say that thou art John the Baptist, and others Elias, and other Jeremias, or one of the prophets. He saith to them: But whom do you say that I am? Simon Peter answering, said: Thou art Christ, the Son of the living God. And Jesus answering said to him: Blessed art thou, Simon Bar-jona; because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Peter; and UPON THIS ROCK I WILL BUILD MY CHURCH, AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT. MATT. xvi. 13—18.

Behold, I lay in Sion a chief corner-stone, a tried stone, a precious stone, founded in the foundation. (*Isa. xxviii. 16.*) Jesus saith to the Jews; Have you never read in the Scriptures: The stone which the builders rejected, the same is become the head of the corner? By the Lord this hath been done; and it is wonderful in our eyes. (*Matt. xxi. 42.*)

Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead; This is the stone which was rejected by you the builders, which is become the head of the corner: nor is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved. (*Acts* iv. 10—12.)

The Church of God, which Christ hath purchased with his blood. (*Acts* xx. 28.) The Church of the living God, the pillar and ground of Truth; (1 *Tim.* iii. 15.) built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building framed together, groweth up into a holy temple in the Lord. In whom you also are built together into a habitation of God in the spirit. (*Eph.* ii. 20—22.) For no one can lay another foundation, but that which is laid, which is Jesus Christ. (1 *Cor.* iii. 11.)

May the God of our Lord Jesus Christ, the Father of glory, give you the Spirit of wisdom and of revelation in the knowledge of Him. The eyes of your heart enlightened, that you may know what is the hope of his calling, and what are the riches of the glory of his inheritance in the saints. And what is the exceeding greatness of his power towards us, who believe according to the operation of the might of his power, which he wrought in Christ, raising him up from the dead, and setting him at his own right hand in the heavenly places. Above all principality, and power, and virtue, and domination, and every name that is named, not only in this world, but also in that which is to come. And He hath put all things under his feet, and hath made Him head over all the Church, which is his body, and the fulness of Him, who is filled all in all. (*Eph.* i. 17—23.)

Christ is the head of the Church; He is the Saviour of his body; He loved the Church, and delivered himself up

for it, that He might sanctify it, cleansing it by the laver of water in the word of life; that He might present it to himself a glorious Church, not having any spot or wrinkle, nor any such thing; but that it should be holy and without blemish. (*Eph. v. 23—27.*)

Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array? I to my beloved, and my beloved to me; one is my dove; my perfect one is but one. Thou art all fair O my beloved, and there is no spot in thee. (*Cant. vi. 8, 9. iv. 7.*) I will espouse thee to me forever; and I will espouse thee to me in justice, and judgment, and in mercy; and I will espouse thee to me in faith. (*Osee. ii. 19, 20.*) He that loveth her, loveth himself; for no man ever hated his own flesh, but nourisheth and cherisheth it: so also doth Christ the church. (*Eph. v. 28, 29.*) And I John saw the holy city the new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying: Behold the tabernacle of God with men; and He will dwell with them, and they shall be his people: and God himself with them shall be their God. (*Apoc. xxi. 2, 3.*)



AUTHORITY OF THE CHURCH.

And if he will not hear them [the witnesses,] tell the Church; and if he will not hear the Church, let him be to thee as a heathen and a publican. (*MATT. xviii. 17.*) *He that heareth you, heareth me; and he that despiseth you, despiseth me, and he that despiseth me, despiseth Him that sent me.* *LUKE x. 16.*

Words of our Blessed Lord to his disciples.

I WILL lay thy foundations in order, and thou shalt be

founded in justice, all thy children shall be taught of the Lord. No weapon that is formed against thee shall prosper; and every tongue that resisteth thee in judgment, thou shalt condemn. This is the inheritance of the servants of the Lord, and their justice with me, saith the Lord. (*Isa. liv. 11, 17.*)

Behold, I have graven thee in my hands; thy walls are always before my eyes. Thy builders are come; they that destroy thee, and make thee waste, shall go out of thee. (*Isa. xlix. 16, 17.*) Thy gates shall be open continually: they shall not be shut day nor night, that the strength of the Gentiles may be brought to thee, and their kings may be brought to beautify the place of my sanctuary; and I will glorify the place of my feet. And the children of them that afflict thee, shall come bowing down to thee, and all that slandered thee, shall worship the steps of thy feet, and shall call thee the city of the Lord, the Sion of the holy One of Israel. I will make thee to be an everlasting glory, a joy unto generation and generation; and thou shalt know that I am the Lord thy Saviour, and thy Redeemer, the mighty One of Jacob. I will make thy visitation peace, and thy overseers justice; salvation shall possess thy walls, and praise thy gates. (*Isa. lx. 11, 13—18.*)

Behold, I will send my Angel, who shall keep thee, and bring thee into the place that I have prepared. Take notice of him, and hear his voice, and do not think him one to be contemned. Hear his voice, and do all that I speak. (*Exo. xxiii. 20—22.*)

The time is that judgment should begin at the house of God. (*1 Pet. iv. 17.*) For if perfection were by the Levitical priesthood, what further need was there that another priest should arise according to the order of Melchisedech? For the priesthood being translated, it is

necessary that a translation also be made of the law. For the law brought nothing to perfection, but an introduction of a better hope, by which we approach to God. (*Heb.* vii. 11, 12, 19.)

Faith cometh by hearing; and hearing by the word of Christ. But I say; Have they not heard? Yes, verily, their sound hath gone forth into all the earth, and their words unto the ends of the whole world. (*Rom.* x. 17, 18.)

We are of God. He that knoweth God, heareth us; he that is not of God, heareth us not: by this we know the Spirit of truth, and the spirit of error. (1 *John* iv. 6.) Remember your prelates, who have spoken to you the word of God: whose faith follow. . . . Obey your pastors, and be subject to them. For they watch, as being to render an account of your souls. (*Heb.* xiii. 7, 17.)



CHRIST THE GOOD SHEPHERD.

I am the good Shepherd, and I know my sheep, and my sheep know me. JOHN X. 11, 14.

Words of our Blessed Lord to the Jews.

THE word of the Lord came to me, saying: ‘Son of man, prophesy concerning the shepherds of Israel; prophesy, and say to the shepherds: Thus saith the Lord God; Wo the shepherds of Israel, that fed themselves: should not the flocks be fed by the shepherds? You ate the milk, and you clothed yourselves with the wool, and you killed that which was fat; but my flock you did not feed. The weak you have not strengthened, and that which was sick you have not healed; that which was broken you have not bound up, and that which was driven away you have not brought again; neither have

you sought that which was lost: but you ruled over them with rigor, and with a high hand. And my sheep were scattered, because there was no shepherd; and they became the prey of all the beasts of the field, and were scattered. My sheep have wandered in every mountain, and in every high hill, and my flocks were scattered upon the face of the earth; and there was none that sought them; there was none, I say, that sought them. Therefore, ye shepherds hear the word of the Lord: As I live, saith the Lord God, forasmuch as my flocks have been made a spoil, and my sheep are become a prey to all the beasts of the field, because there was no shepherd: for my shepherds did not seek after my flock; but the shepherds fed themselves, and fed not my flocks: therefore, ye shepherds, hear the word of the Lord: Thus saith the Lord God; Behold, I myself come upon the shepherds. I will require my flock at their hand; and I will cause them to cease from feeding the flock any more; neither shall the shepherds feed themselves any more: and I will deliver my flock from their mouth; and it shall no more be meat for them.

For thus saith the Lord God: Behold, I myself will seek my sheep, and will visit them. As the shepherd visiteth his flock in the day when he shall be in the midst of his sheep that were scattered, so will I visit my sheep, and will deliver them out of all the places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and will gather them out of the countries, and will bring them to their own land: and I will feed them in the mountains of Israel, by the rivers, and in all the habitations of the land: I will feed them in the most fruitful pastures, and their pastures shall be in the high mountains of Israel: there shall they rest on the green grass, and be fed in fat pastures upon

the mountains of Israel. I will feed my sheep: and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and that which was driven away, I will bring again; and I will bind up that which was broken, and I will strengthen that which was weak, and that which was fat and strong I will preserve: and I will feed them in judgment.

And as for you, O my flocks, thus saith the Lord God: Behold, I judge between cattle and cattle, of rams and he-goats. Was it not enough for you to feed upon good pastures, but you must also tread down with your feet the residue of your pastures? and when you drank the clearest water, you must trouble the rest with your feet? And my sheep were fed with that which you had trodden with your feet, and they drank what your feet had troubled. Therefore, thus saith the Lord God to you: Behold, I myself will judge between the fat cattle and the lean. Because you thrust with sides and shoulders, and struck all the weak cattle with your horns, till they were scattered abroad: I will save my flock; and it shall be no more a spoil; and I will judge between cattle and cattle. AND I WILL SET UP ONE SHEPHERD OVER THEM: and he shall feed them, even my servant David: he shall feed them, and he shall be their shepherd. (*Ezech. xxxiv. 1—26.*)

CHRIST THE GREAT SHEPHERD OF THE SHEEP.

The Son of man is come to save that which was lost. What think you?—If a man have a hundred sheep, and one of them should go astray; doth he not leave the ninety-nine in the mountains, and go to seek that which is gone astray? And if it be so that he find it, amen, I say to you, he rejoiceth more for that one than for the ninety-nine that went not astray. Even so it is not the will of your Father, who is in heaven, that one of these little ones should perish. ST. MATT. xviii. 11—14.

Words of our Blessed Saviour to his disciples.

BE comforted, be comforted, my people, saith your God. Speak ye to the heart of Jerusalem, and call to her, saying: Behold your God! Behold, the Lord God shall come. He shall feed his flock like a shepherd; He shall gather together the lambs with his arm, and shall take them up in his bosom; and He himself shall carry them that are with young. (*Is. xl. 1, 2, 10, 11.*)

Come, let us adore and fall down, and weep before the Lord that made us. For he is the Lord our God: and we are the people of his pasture and the sheep of his hand. To-day if you shall hear his voice, harden not your hearts. (*Ps. lxxxiv. 6—8.*) Return, O ye revolting children, saith the Lord; and I will give you a pastor according to my own heart, and he shall feed you with knowledge and doctrine. (*Jer. iii. 14, 15.*) The Lord is my Shepherd, and I shall want nothing. He hath set me in a place of pasture. He hath brought me up, on the water of refreshment; he hath converted my soul. He hath led me on the paths of justice, for his own name's sake. For though I should

walk in the midst of the shadow of death, I fear no evils, for thou art with me. Thy rod and thy staff, they have comforted me. (*Ps.* xxii. 1—4.) And may the God of peace, who brought again from the dead the great Pastor of the sheep, our Lord JESUS CHRIST, in the blood of the everlasting covenant, fit you in all goodness, that you may do his will: doing in you that which is well-pleasing in his sight, through JESUS CHRIST; to whom is glory forever and ever. Amen. (*Heb.* xiii. 20, 21.) Who his own self bore our sins in his body upon the tree; that we being dead to sins, should live to justice: by whose stripes you were healed. For you were as sheep going astray; but you are now converted to the shepherd and bishop of your souls. (1 *Pet.* iii. 24, 25.)

CHRIST THE ONE SHEPHERD OF THE ONE FOLD.

And other sheep I have, that are not of this fold: them also I must bring; and they shall hear my voice: and there shall be ONE FOLD AND ONE SHEPHERD. (JOHN x. 16.) Not for them [the disciples] only do I pray, but for those also who, through their word, shall believe in me: that they all may be one, as thou, Father, in me, and I in thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which Thou hast given me, I have given to them: that they may be one, as we also are one. I in them, and Thou in me; that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me. Father, I will that where I am, they also whom

Thou hast given me, may be with me; that they may see my glory, which thou hast given me: because Thou hast loved me before the foundation of the world. JOHN xvii. 20—24.

Words of our Blessed Lord in his prayer for his disciples, on the eve of his passion.

THE God of patience and of comfort, grant you to be of one mind, one towards another, according to Jesus Christ; that with one mind, and with one mouth, you may glorify God, and the Father of our Lord Jesus Christ. (*Rom. xv. 5, 6.*) Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you: but that you be perfect in the same mind, and in the same judgment. (*1 Cor. i. 10.*)

I beseech you that you walk worthy of the vocation in which you are called, with all humility; careful to keep the unity of the Spirit in the bond of peace. One body, and one Spirit; as you are called in one hope of your vocation. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all. (*Eph. iv. 1—6.*) For you are all one in Christ Jesus. (*Gal. iii. 28.*) For we, being many, are one head, one body, all who partake of one bread. (*1 Cor. x. 17.*)

Let us, therefore, as many as are perfect, be thus minded, . . . whereunto we are already arrived, that is, to be of the same mind; thus let us continue in that same rule. (*Phil. iii. 15, 16.*) Till we all meet in the unity of faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the age of the fulness of Christ. That henceforth we be no more children, tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men, in craftiness by which they lie

in wait to deceive. But performing the truth in charity, we may in all things grow up in Him who is the head, Christ: from whom the whole body, compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity. (*Eph. iv. 13—16.*) And whosoever shall follow this rule peace be upon them, and mercy! (*Gal. vi. 16.*)

THE PREACHING OF THE WORD.

All power is given to me in heaven and in earth. Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and, behold, I am with you all days, even to the consummation of the world. And this Gospel shall be preached in the whole world, for a testimony to all nations. MATT. xxviii. 18—20. xxiv. 14.

AND the Lord Jesus, after he had thus spoken to his apostles, was taken up into heaven, and sitteth on the right hand of God. But they going forth, preached every where; the Lord co-operating with them, and confirming the word with signs that followed. (*Luke xvi. 19, 20.*)

With the heart, we believe unto justice; but, with the mouth, confession is made unto salvation. For the Scripture saith: Whoever believeth in Him, shall not be confounded. For there is no distinction of the Jew and the Greek; for the same is Lord over all, rich to all that call upon Him: for whosoever shall call upon the name of the Lord, shall be saved. But how shall they call on Him,

in whom they have not believed? Or how shall they believe Him, of whom they have not heard? And how shall they hear, without a preacher? And how can they preach unless they be sent? as it is written: How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things! Faith, then, cometh by hearing: and hearing by the word of Christ. But I say: Have they not heard? Yes, verily, their sound went over all the earth, and their words unto the ends of the whole world. (*Rom. x. 10—18.*)

And some, indeed, he gave to be apostles, and some prophets, and others evangelists, and others pastors and teachers, for the perfection of the saints, for the work of the ministry, unto the edification of the body of Christ: till we all meet in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ. (*Eph. iv. 11—13.*) You have heard of the dispensation of the grace of God, which is given me in your behalf; the mystery made known to me, the mystery in Christ: which in other generations was not made known to the sons of men, as it is now revealed to his holy apostles, and prophets, in the Spirit. That the Gentiles should be co-heirs, and of the same body, and joint partakers of his promise in Christ Jesus, by the gospel: of which I am made a minister, according to the gift of the grace of God, which is given to me according to the operation of his power.

To me, the least of all the saints, is given this grace, to preach among the Gentiles the unsearchable riches of Christ, and to enlighten all men, as to what is the dispensation of the mystery which hath been hidden from eternity in God; that the manifold wisdom of God may be made known to the principalities and powers in the heavenly places, through the Church, according to the eternal

decree which he made in Christ Jesus our Lord ; in whom we have affiance and access with confidence by the faith of him.

For this cause I bow my knees to the Father of our Lord Jesus Christ, that he would grant you, according to the riches of his glory, to be strengthened with power by his Spirit unto the inward man, that Christ may dwell by faith in your hearts ; that, being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth ; to know also the charity of Christ, which surpasseth knowledge, that you may be filled unto all the fulness of God.

Now to Him, who is able to do all things more abundantly than we can ask or understand, according to the power which worketh in us ; to Him be glory in the church, and in Christ Jesus, throughout all generations, world without end. Amen. (*Eph. iii. 2—21.*)



MINISTRY OF THE WORD EXEMPLIFIED IN ST. PAUL.

Rise up, and stand upon thy feet ; for to this end have I appeared to thee, that I may make thee a minister and a witness of those things which thou hast seen, and of those things wherein I will appear to thee ; delivering thee from the people, and from the nations unto which now I send thee, to open their eyes, that they may be converted from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and a lot

among the saints, by the faith that is in me. ACTS xxvi. 16—18.

Commission of Jesus Christ to St. Paul, in his vision on the way to Damascus.

I GIVE you to understand, brethren, that the gospel which was preached by me is not according to man. For neither did I receive it of man, nor did I learn it; but by the revelation of JESUS CHRIST. For you have heard of my conversation in time past in the Jews' religion; how that beyond measure I persecuted the church of God and wasted it. And I made progress in the Jews' religion above many of my equals in my own nation, being more abundantly zealous for the traditions of my fathers. But when it pleased Him, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the Gentiles, immediately I condescended not to flesh and blood. (*Gal. i. 11—16.*) When I came to you, I came not in loftiness of speech or of wisdom; declaring unto you the testimony of Christ. For I judged not myself to know any thing among you, but JESUS CHRIST, and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not in the persuasive words of human wisdom, but in the showing of the spirit and power; that your faith might not stand on the wisdom of men, but on the power of God.

Howbeit, we speak wisdom among the perfect: yet not the wisdom of this world, neither of the princes of this world, that come to nought; but we speak the wisdom of God in a mystery, *a wisdom* which is hidden, which God ordained before the world, unto our glory: which none of the princes of this world knew: for if they had known it, they would never have crucified the Lord of glory.

If I preach the gospel, it is no glory to me; for a necessity lieth upon me: for wo is unto me if I preach not the gospel. (1 *Cor.* ii. 1—8. ix. 16.) We preach not ourselves, but JESUS CHRIST our Lord: and ourselves your servants through JESUS. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ JESUS.

God hath given to us the ministry of reconciliation; He hath placed in us the word of reconciliation. For Christ, therefore, we are ambassadors, God as it were exhorting by us. For Christ, we beseech you, be reconciled to God. The weapons of our warfare are not carnal, but mighty to God unto the pulling down of fortifications, destroying counsels, and every height that exalteth itself against the knowledge of God, and bringing into captivity every understanding unto the obedience of Christ. (2 *Cor.* iv. 5, 6. vi. 18—20. x. 4, 5.) There are some that trouble you, and would pervert the gospel of Christ; but though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema. As we said before, so now I say again: If any one preach to you a gospel, besides that which you have received, let him be anathema. (*Gal.* i. 7—9.)

‘DOERS OF THE WORD; NOT HEARERS ONLY.’

Why call you me Lord, Lord; and do not the things which I say? Blessed are they who hear the word of God, and keep it. Whosoever heareth these my words, and doeth them, shall be likened to a wise man, who built his house upon a rock. And the rain fell, and the floods came, and the winds

blew, and they beat upon that house, and it fell not: for it was founded upon a rock. And every one that heareth these my words, and doeth them not, shall be like a foolish man, who hath built his house upon the sand. And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell; and great was the fall thereof. LUKE vi. 11, 28, 46. MATT. vii. 24—27.

Words of our Blessed Lord, in his Sermon on the Mount.

AND thou, son of man, the children of thy people talk of thee by the walls, and in the doors of the houses, and speak one to another, each man to his neighbor, saying; Come, and let us hear what is the word that cometh forth from the Lord. And they came to thee, as if a people were coming in: and my people sit before thee, and hear thy words, and do them not; for they turn them into a song of their mouth, and their heart goeth after their covetousness. And thou art to them as a musical song which is sung with a sweet and agreeable voice; and they hear thy words, and do them not. (*Eze. xxxiii. 30—32.*)

And the Lord said: Because they have forsaken my law, which I gave them, and have not heard my voice, and have not walked in it. But they have gone after the perverseness of their own heart, and after Baalim, which their fathers taught them. Therefore, thus saith the Lord of hosts the God of Israel: (*Jer. ix. 13—15.*) Behold the day is come that I will send forth a famine into the land; not a famine of bread, nor a thirst of water, but of the hearing of the word of the Lord. And they shall go about seeking the word of the Lord, and shall not find it. (*Amos viii. 11, 12.*) The kingdom of God shall be taken from you, and shall be given to a nation bringing forth the fruits thereof. (*Matt. xxi. 43.*)

We walked not in thy law, and did not any of the things that Thou didst command us to do, and all these evils are come upon us. (*Jer. xxxii. 23.*) He hath confirmed the word which He spoke against us, that he would bring in upon us a great evil. And this evil is come upon us; and we entreated not thy face, O Lord our God, that we might turn from our iniquities, and think on thy truth. And the Lord hath watched upon the evil, and hath brought it upon us. The Lord our God is just in all his works which he hath done; for we have not hearkened to his voice. (*Dan. ix. 12—14.*)

Be ye doers of the word, and not hearers only, deceiving your own selves. For if a man be a hearer of the word, and not a doer, he may be compared to a man beholding his natural countenance in a glass; for he beheld himself, and went his way, and presently forgot what manner of man he was. But he that hath not become a forgetful hearer, but doer of the word, this man shall be blessed in his deed. (*James i. 22—24.*)

Jesus cried aloud, and said: If any man hear my words, and keep them not, . . . the word that I have spoken, the same shall judge him in the last day. (*John xii. 47, 48.*)

The things which you have both learned and received, and heard, and seen, these do ye: and the God of peace shall be with you. (*Phil. iv. 8, 9.*)



CHRIST, THE CHARITY OF.

I am come to send fire on the earth, and what will I but that it be kindled? And I have a baptism, wherewith I am to be baptized: and how am I straitened until it be accomplished? As the Father

hath loved me, I also have loved you ; abide in my love. ST. LUKE xvii. 49, 50. JOHN xv. 9.

Words of our Blessed Lord in his discourse to his disciples, on the eve of his passion.

IN this we have known the charity of God, because He hath laid down his life for us. (*John* iii. 16.) God is charity. By this hath appeared the charity of God in us ; because God hath sent his only begotten Son into the world, that we might live through Him. In this is charity : not as if we have loved God, but because He first loved us, and sent his Son a propitiation for our sins, . . . and we have seen, and do testify, that the Father hath sent his Son, the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we have known and have believed the charity which God hath to us. God is charity : and he that abideth in charity, abideth in God, and God in him. In this is the charity of God perfected with us, that we may have confidence in the day of judgment. (*1 John* iv. 9—17.)

Walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation, as a sacrifice to God, for an odor of sweetness. (*Eph.* v. 2.) Who then shall separate us from the love of Christ ? shall tribulation ? or distress ? or famine ? or nakedness ? or danger ? or persecution ? or the sword ? (As it is written : For thy sake we are put to death, all the day long : we are accounted as sheep for the slaughter.) But in all these things we overcome, because of him that hath loved us. For I am sure that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (*Rom.* viii. 35—39.)

Just Father, the world hath not known Thee: and these have known that Thou hast sent me. And I have made known thy name to them, and will make it known; that the love wherewith Thou hast loved me, may be in them, and I in them. (*St. John xvii. 25, 26.*)

Words of our Blessed Lord, in his prayer for his disciples, on the eve of his passion.

CHRIST, WHO FOR OUR SAKES BECAME POOR.

And a certain man said to Jesus: I will follow thee whithersoever thou goest. Jesus said to him: The foxes have holes, and the birds of the air nests; but the Son of man hath not where to lay his head.
LUKE ix. 57, 58.

AND it came to pass when Mary and Joseph were in Bethlehem, that her days were accomplished, that she should be delivered. And she brought forth her first born son, and wrapped him up in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. (*Luke ii. 6, 7.*) You know the grace of our Lord Jesus Christ, that being rich, he became poor for your sakes; that through his poverty you might be rich. (*2 Cor. viii, 9.*)

And when Jesus travelled through the cities and towns, preaching and publishing the Gospel of the kingdom of God, Joanna, the wife of Chusa, Herod's steward, and Susanna, and many others, ministered unto him of their substance. (*Luke viii. 1, 3.*)

And when Jesus and his disciples were come to Capernaum, they who received the didrachma, [*a tax of 15d. laid upon every head, for the service of the temple,*] came to

Peter, and said to him: Doth not your master pay the didrachma? He said: Yes. And when he was come into the house, Jesus said to him: That we may not scandalize them, go thou to the sea, and cast in a hook, and that fish which shall first come up, take; and when thou hast opened its mouth, thou shalt find a stater; take that, and give it them for me and thee. (*Matt. xvii. 23, 26.*)

And many said: How came this man by all these things? and what wisdom is this that is given to him, and such mighty works as are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and Joseph, and Jude, and Simon? are not also his sisters here with us? And they were scandalized in regard of him. (*Mark vi. 2, 3.*)

Now, I say unto you, if there be any consolation in Christ, if any comfort of charity, if any fellowship of the spirit, if any bowels of commiseration, let nothing be done but through humility, each esteeming others better than themselves; each one not considering the things that are his own, but those that are other men's. For let the same mind be in you, which was in Jesus Christ, who being in the form of God, thought it no robbery himself to be equal to God; but debased himself, taking the form of a servant, being made to the likeness of men, and in shape formed as a man. He humbled himself, becoming obedient unto death, even to the death of the cross. (*Phil. ii. 1—8.*) He was despised, and the most abject of men, a man of sorrows, and acquainted with infirmities; and his aspect was, as it were, hidden and despised, whereupon we esteemed him not. Surely he hath borne our infirmities, and carried our sorrows; and we have thought him, as it were, a leper, and as one struck by God, and afflicted. (*Isa. iii. 3, 4.*)

ASHAMED OF CHRIST.

Blessed is he that shall not be scandalized in me, [shall not take occasion of offence from my humility.] Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation; the Son of man also shall be ashamed of him, when he shall come in the glory of his Father with the holy angels. MATT. xi. 6. MARK viii. 38.

Words of our Blessed Lord to his disciples, on occasion of his sending them on their mission.

I AM not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth, to the Jew first. (*Rom. i. 16.*) I spoke of thy testimonies before kings, and I was not ashamed. (*Ps. cxviii. 46.*) And the Jews were scandalized in his regard. But JESUS said to them; A prophet is not without honor, save in his own country, and in his own house. And he wrought not many miracles there, because of their unbelief. (*Matt. xiii. 57, 58.*)

And Jesus answering, said unto the scribes and pharisees; Hypocrites, well hath Isaias prophesied of you, saying: This people honoreth me with their lips; but their heart is far from me. And in vain do they worship me, teaching doctrines and commandments of men. And having called together the multitudes unto him, he said to them: Hear ye, and understand; not that which goeth into the mouth, defileth a man; but what cometh out of the mouth, this defileth a man. Then came his disciples, and said to him: Dost thou know that the pharisees, when they heard this word, were scandalized? But he answering said: Every plant which my heavenly Father hath

not planted, shall be rooted up. Let them alone: they are blind, and leaders of the blind. And if the blind lead the blind, both fall into the pit. (*Matt. xv. 7—14.*) If the world hate you, know ye that it hath hated me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore, the world hateth you. Remember my word that I said to you: The servant is not greater than his master. If they have persecuted me, they will also persecute you; if they have kept my word, they will keep yours also. But all these things they will do to you for my name's sake, because they know not Him that sent me. If I had not come, and spoken to them, they would not have sin; but now they have no excuse for their sin. He that hateth me, hateth my Father also. If I had not done among them the works that no other man hath done, they would not have sin; but now they have both seen and hated both me and my Father: that the word may be fulfilled, which is written in their law: They hated me without cause. But when the Paraclete cometh whom I will send you from the Father, the Spirit of Truth, who proceedeth from the Father, he shall give testimony of me: and you shall give testimony, because you are with me from the beginning. These things have I spoken to you, that you may not be scandalized. (*John xv. 18—27. xvi. 1.*)

Words of Jesus Christ to his disciples, in his discourse on the eve of his passion.

DENIAL OF CHRIST.

Whoever shall deny me before men, him will I deny before my Father, who is in heaven. MATT. x. 33.

Words of our Blessed Lord to his twelve Apostles, on sending them upon their mission.

A FAITHFUL saying *that* : If we be dead with Him, we shall live also with Him ; if we suffer, we shall also reign with Him ; if we deny Him, he will also deny us ; if we believe not He continueth faithful : he cannot deny himself.

Be not ashamed of the testimony of the Lord, who hath delivered us, and called us by his holy calling ; not according to our works, but according to his own purpose and grace, made manifest by the illumination of our Saviour Jesus Christ, who hath destroyed death, and hath enlightened life and incorruption by the gospel. (1 *Tim.* i. 8—10. 2 *Tim.* 11—13.)

I have not written to you as to such as know not the truth, but to such as know it : and no lie is from the truth. Who is a liar, but he who denieth that Jesus is the Christ ? Whosoever denieth the Son, neither hath he the Father. He that confesseth the Son, hath the Father also. (1 *John* ii. 21—23.) But there were also false prophets among the people, even as there shall be among you ; lying teachers who shall bring in sects of perdition, and deny the Lord who bought them : bringing upon themselves swift destruction. (2 *Pet.* ii. 1.)

CONFESSION OF CHRIST.

Whosoever shall confess me before men, I will also confess him before my Father, who is in heaven. But whosoever shall deny me before men, I will also deny him before my Father, who is in heaven. For whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he shall come in the glory of his Father with the holy angels. /
 MATT. x. 32, 33. MARK viii. 38.

Words of our Blessed Lord to his Disciples.

WHOSOEVER shall confess that Jesus is the Son of God, God abideth in him, and he in God. (1 John iv. 15.) If thou confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised Him up from the dead, thou shalt be saved. (Rom. x. 9.)

Jesus saith to his disciples; Whom do you say that I am? Simon Peter answering said: Thou art Christ the Son of the living God. (Matt. xvi. 15, 16.)

Jesus said to Martha: He that believeth in me, although he be dead, shall live; and every one that liveth and believeth in me, shall not die forever. Believeth thou this? She saith to Him; yea Lord, I have believed that Thou art Christ, the Son of the living God, who art come into the world. (John xi. 25—27.)

A faithful saying this, and worthy of all acceptation: That Christ Jesus came into this world to save sinners, of whom I am the chief. (1 Tim. i. 15.)

By this hath appeared the charity of God in us, because God hath sent his only begotten Son into the world, that

we might live through Him. And we have seen, and do testify, that the Father hath sent his Son the Saviour of the world. (1 *John* iv. 9, 14.)

And the Eunuch said to Philip: 'See, here is water; what hindereth me from being baptized?' And Philip said: If thou believest with thy whole heart, thou mayest. And he answering, said: I believe that Jesus Christ is the Son of God. (*Acts*. viii. 36, 37.)

By this is the Spirit of God known; every spirit that confesseth Jesus Christ to have come in the flesh, is of God. (1 *John* iv. 2.) But the God of this world hath blinded the minds of unbelievers, that the light of the gospel of the glory of Christ, who is the image of God, should not shine unto them. (2 *Cor.* iv. 4.) But he that believeth in the Son of God, hath the testimony of God in himself. He that believeth not the Son, maketh him a liar: because he believeth not in the testimony which God hath testified of his Son. And this is the testimony, that God hath given to us—eternal life; and this life is in his Son. He that hath the Son, hath life: he that hath not the Son, hath not life. These things I write to you, that you may know that you have eternal life, who believe in the name of the Son of God. (2 *John* v. 10—13.)

And when Jesus was coming near the descent of Mount Olivet, the whole multitude of his disciples began with joy to praise God with a loud voice, for all the mighty works they had seen, saying: Blessed is he who cometh king, in the name of the Lord, peace in heaven, and glory on high! (*St. Luke* xix. 37, 38.)

CHRIST, MEEKNESS OF.

Learn of me, for I am meek and humble of heart, and you shall find rest for your souls. MATT. xi. 29.

Words of our Blessed Lord to his Disciples.

AT that hour the disciples came to Jesus, saying: Who, thinkest thou, is the greatest in the kingdom of heaven? And Jesus calling unto him a little child, set him in the midst of them, and said: Amen, I say unto you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, he is the greatest in the kingdom of heaven. (*Matt. xviii. 1—4.*)

Many followed Jesus, and he healed them all. And he charged them that they should not make him known. That the word might be fulfilled, which was spoken by Isaias the prophet, saying: Behold my servant whom I have chosen, my beloved in whom my soul hath been well pleased. I will put my Spirit upon him, and he shall show judgment to the Gentiles. He shall not contend, nor cry out, neither shall any man hear his voice in the streets. The bruised reed he shall not break, and smoking flax he shall not extinguish, till he send forth judgment unto victory. And in his name the Gentiles shall hope. (*Matt. xii. 15—21.*)

I exhort you by the meekness and gentleness of Jesus Christ, (*2 Cor. ix. 1.*) that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience supporting one another in charity. (*Eph. iv. 1, 2.*) And put ye on, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience. (*Col. iii. 12.*)

Let nothing be done but in humility, each esteeming others better than themselves. Each one not considering the things that are his own, but those that are other men's. For let this mind be in you, which was also in Christ Jesus; Who being in the form of God, thought it no robbery to be equal with God; but debased himself, taking the form of a servant, being made in the likeness of men, and in fashion found as a man. He humbled himself, becoming obedient unto death, even the death of the cross. Wherefore God also hath exalted Him, and hath given Him a name which is above every name: That in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue, should confess that the Lord Jesus Christ is in the glory of God the Father. (*Phil. ii. 3—11.*)



FAITH.

Have the faith of God. Amen, I say unto you, that whosoever shall not stagger in his heart, but believe that whatsoever he saith shall be done, it shall be done unto him. Therefore I say to you, all things whatsoever you ask when ye pray, believe that you shall receive, and they shall come unto you.
 LUKE viii. 25. ST. MARK ii. 22—24.

Words of our Blessed Lord to his Disciples.

LORD increase our faith! (*Luke xvii. 5.*)

Words of the Disciples to Jesus Christ.

FAITH is the substance of things hoped for, the evidence of things not seen. Without faith it is impossible to please God; for he that cometh to God must believe that He is,

and that He is a rewarder of them that diligently seek Him. (*Heb. xi. 1—6.*)

The just man liveth by faith. (*Gal. iii. 11.*) Behold, he that is unbelieving, his soul shall not be right in himself: but the just shall live in his faith. (*Hab. ii. 4.*) To whom did the Almighty swear that they should not enter into his rest, but to them who were incredulous? And we see that they could not enter in, because of incredulity. (*Heb. iii. 18, 19.*) We in spirit, by faith, wait for the hope of justice. For the fruit of the spirit is faith. (*Gal. v. 5, 22.*) By grace you are saved through faith, and this not of yourselves; for it is the gift of God. (*Eph. ii. 8.*)

What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him? Faith, if it has not works, is dead in itself. But some men will say; 'Thou hast faith, and I have works. Show me thy faith without works; and I will show thee my faith, by works. Thou believest that there is one God; thou dost well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead. Do you see that by works a man is justified, and not by faith only? For as the body without the spirit is dead, so also faith without works is dead. (*James ii. 17—26.*)

Continue then in the faith, grounded and settled; and immovable from the hope of the Gospel which you have heard, which is preached in all the creation. (*Col. i. 23.*) Fight the good fight of faith; lay hold on eternal life, whereunto thou art called, (*1 Tim. vi. 12.*) receiving the end of your faith, even the salvation of your souls. (*1 Pet. i. 9.*)

I have fought a good fight; I have finished my course; I have kept the faith. For the rest, there is laid up for me a crown of justice, which the Lord, the just judge, will render to me at that day; and not to me only, but to them also who love his coming. (*2 Tim. iv. 7, 8.*)

WANT OF FAITH.

Why are you fearful? Have you not faith yet?
 MARK iv. 40.

Words of our Blessed Lord to his Disciples.

Do you not yet know nor understand? have you still your heart blinded? Having eyes you see not? and having ears you hear not? ST. MARK viii. 17, 18.

Words of Jesus Christ to the Pharisees.

AND the Lord said to Moses: How long will this people detract me? How long will they not believe me for all the signs that I have wrought before them? (*Num. xiv. 11.*) Take heed, brethren, lest there be in any of you an evil heart of unbelief, to depart from the living God. But exhort one another every day, whilst to-day is named; lest any one of you be hardened by the deceitfulness of sin. For we are made partakers of Christ: yet so, if we hold the beginning of his substance firm unto the end. While it is said; To-day if you shall hear his voice, harden not your hearts, as in that provocation. And to whom did He swear that they should not enter into his rest, but to them who were incredulous? And we see that they could not enter in, because of incredulity. (*Heb. iii. 12—19.*)

I came, and there was none to receive me; I called, and there was none that would hear me. Is my hand shortened, and become powerless, that I cannot redeem? or is there no strength in me to deliver? (*Isa. lx. 2.*) When the Son of man cometh, shall he find, think you, faith on earth? (*Luke xviii. 8.*)

Then Jesus said to the Jews: I go my way, and you shall seek me, and you shall die in your sin. Whither I

go, you cannot come. You are from beneath; I am from above. You are of this world; I am not of this world. Therefore I said to you, that you shall die in your sins: for if you believe not that I am He, you shall die in your sin. (*John viii. 21, 24.*) He that believeth in the Son hath life everlasting; but he that believeth not the Son, shall not see life, but the wrath of God abideth on him. (*John iii. 36.*) Unless you see signs and wonders, you believe not. (*John iv. 48.*) You know not what you ask. (*Mark. x. 38.*) Beware! he that is a searcher into Majesty, shall be overwhelmed by the glory thereof. (*Prov. xxv. 27.*)

And the Lord spoke to Achaz saying: Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above. And Achaz said: I will not ask, and I will not tempt the Lord. (*Isa. vii. 10—12.*) Though thou standest by faith, be not high-minded, but fear. (*Rom. xi. 20.*) If thou are grafted on the stock, thou partakest of the root and fatness of the olive. But boast not: thou bearest not the root, but the root thee. Thou standest by faith: be not high-minded, but fear, lest thou also be cut off. (*Rom. xi. 17—22.*)



THE POWER OF FAITH.

Fear not : only believe. ST. MARK V. 36.

*Words of our Blessed Lord to the ruler of the synagogue,
whose daughter lay dead.*

LORD, I do believe : help Thou my unbelief. (*St. Mark ix. 23.*)

Words of the Father whose Son was possessed.

THERE came a man to Jesus, who fell down on his knees

before him, saying : Lord, have pity on my son, for he is a lunatic, and suffereth much ; for he falleth often into the fire, often into the water ; and I brought him to thy disciples, and they could not cure him. And Jesus answered, and said : O unbelieving and perverse generation, how long shall I be with you ? how long shall I suffer you ? Bring him hither to me. And Jesus rebuked him, and the devil went out of him : and the child was cured from that hour. Then came the disciples to Jesus secretly, and said ; Why could not we cast him out ? Jesus said to them ; Because of your unbelief : for, amen I say to you, if you have faith as a grain of mustard-seed, you shall say to this mountain ; Remove from hence to yonder place, and it shall remove ; and nothing shall be impossible to you. (*Matt.* xvii. 14—19.)

Jesus saith to them : Have the faith of God. Amen I say to you, that whosoever shalt say to this mountain ; Be thou removed, and be thou cast into the sea, and shall not stagger in his heart, but believe that whatsoever he shall say shall be done, it shall be done for him. Therefore I say to you, all things whatsoever you ask when ye pray, believe that you shall receive, and they shall come unto you. (*Mark* xi. 22—24.)

Whatsoever is born of God, overcometh the world : and this is the victory which overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God ? (1 *John* v. 4, 5.) Jesus saith to Philip ; do you not believe that I am in the Father, and the Father in me ? The words that I speak to you, I speak not of myself ; but the Father who abideth in me, He doth the works. Believe you not that I am in the Father, and the Father in me ? Otherwise, believe for the works themselves. (*John* xiv. 10—12.)

EXAMPLES OF THE POWER OF FAITH.

If thou canst believe:—all things are possible to him that believeth. MARK ix. 22.

*Words of our Blessed Lord to the father of the youth,
possessed by a dumb spirit.*

ABRAHAM believed, and it was reputed to him unto justice; who, against hope, believed in hope. He was not weak in faith; in the promise also of God he staggered not by distrust, but was strengthened in faith, giving glory to God. Most fully knowing, that whatsoever God hath promised, He is able also to perform. (*Rom. iv. 3, 18—21.*) Daniel was taken out of the Lions' den, and no hurt was found in him, because he had believed. (*Dan. vi. 23.*)

Behold, a woman, who had been troubled with an issue of blood twelve years, came behind Jesus, and touched the hem of his garment. For she said, within herself; If I shall but touch his garment, I shall be healed. But Jesus turning about, and seeing her, said: Take courage, daughter; thy faith hath made thee whole: go in peace. And the woman was made whole from that hour. (*Matt. ix. 20—22.*)

As Jesus was departing, there followed him two blind men, crying out, and saying: Son of David, have mercy on us. And when he was come to the house, the blind men came to him. And Jesus saith to them: Do you believe that I can do this unto you? They say to him; Yea, Lord. Then he touched their eyes, saying: According to your faith, be it done unto you. And their eyes were opened. (*Matt. ix. 27—30.*)

And Jesus said to the father of the boy possessed by a dumb spirit; If thou canst believe:—all things are possible to him that believeth. And immediately the father of

the boy crying out with tears said: 'I do believe; Lord, help Thou my unbelief!' (*Mark ix. 22, 23.*)

Now Thomas, one of the twelve, who is called, Didymus, was not with them when Jesus came. The other disciples, therefore, said to him: We have seen the Lord. But he said to them: Unless I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe. And after eight days his disciples were again within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you. Then he saith to Thomas: Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side: and be not incredulous, but faithful. Thomas answered, and said to him: My Lord, and my God! Jesus saith to him: Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed. (*St. John xx. 24.*)



CHRIST THE OBJECT OF OUR FAITH.

Let not your heart be troubled. You believe in God; believe also in me. In my Father's house there are many mansions. If not, I would have told you; because I go to prepare a place for you. And if I shall go, and prepare a place for you, I will come again, and will take you to myself; that where I am, you also may be. And whither I go you know, and the way you know.

Words of our Blessed Lord in his discourse to his disciples, on the eve of his passion.

AND thou shalt say in that day: Behold, God is my Saviour, I will deal confidently, and will not fear; because the Lord is my strength, and my praise, and He is become

my salvation. You shall draw waters with joy out of the fountains of the Saviour. (*Isa. xii. 1—3.*) Cast thy care upon the Lord, and He will sustain thee; He will not suffer the just to waver forever. (*Ps. liv. 23.*) The Lord hath appeared from afar to me. Yea I have loved thee with an everlasting love; therefore have I drawn thee, taking pity on thee. (*Jer. xxxi. 3.*) He hath said; I will not leave thee, neither will I forsake thee: so that we may confidently say; the Lord is my helper. (*Heb. xiii. 5, 6.*)

Dearly beloved, if our heart do not reprehend us, we have confidence towards God. And this is his commandment: that we should believe in the name of his Son Jesus Christ; (*1 John iii. 21, 23.*) in whom we have affiance, and access with confidence, through our faith in Him. (*Eph. iii. 12.*)

As therefore you have received Jesus Christ the Lord, walk ye in Him; rooted, and built up in Him, and confirmed in the faith, abounding in Him to thanksgiving. For in Him dwelleth all the fulness of the Godhead corporally; and you are filled in Him, who is the head of all principality and power. (*Col. ii. 6—10.*)

I therefore beseech you, that you walk worthy of the vocation in which you are called. (*Eph. iv. 1.*) He is faithful who hath called you; and He will also perform. (*1 Thess. v. 24.*)

I beseech you by the meekness and gentleness of Christ, bring into captivity every understanding to the obedience of Christ; (*2 Cor. x. 1, 5.*) for you are Christ's, and Christ is God's. (*1 Cor. iii. 13.*) Lose not, therefore, your confidence in Him, which hath a great reward. Yet a little while, and He that is to come, will come, and will not delay. We are not the children of withdrawal unto perdition, but of faith to the salvation of the soul; (*Heb. x. 35—39.*) waiting for the blessed hope, and coming of

the glory of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people acceptable, pursuing good works. (*Tit. ii. 13, 14.*)

CHRIST THE AUTHOR AND FINISHER OF OUR FAITH.

Holy Father, keep them in thy name whom Thou hast given me; that they may be one, as we also are. I in them, and Thou in me; that they may be made perfect in one. Father, I will that where I am, they also whom Thou hast given me, may be with me; that they may see my glory, because Thou hast loved me from the foundation of the world.

Words of our Blessed Lord, in his prayer for his disciples on the eve of his passion.

HIS strength shall be perfected in your weakness. (*2 Cor. xii. 9.*;) He hath begun a good work in you, He will perfect the same; (*Phil. i. 6.*;) and to whomsoever he has been the Author of their faith, He will be the Finisher of the same. (*Heb. xii. 2.*) Of those whom the Father gave him, no one hath perished. (*John xvii. 12.*) The just man will hold on his way; and his hands will grow stronger and stronger; (*Job. xvii. 9.*;) his path is onward, and as a shining light encreaseth even to perfect day. (*Pro. iv. 18.*)

The man who, after putting his hand to the plough, should look back, is not fit for the kingdom of God. (*Luke ix. 62.*) We ought so to walk, as to please God, and to abound the more; (*1 Thess. iv. 1.*) forgetting the things that are behind, and stretching forth ourselves to those that are before, press forward towards the mark, for the prize of the high

calling of God in Jesus Christ. (*Phil.* iii. 13, 14.) To every one of us is given grace according to the measure of the giving of Christ; to whom we have access with boldness and confidence by our faith in Him; that doing the truth in charity, we may in all things grow up in Him who is the head, *even* Christ; until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ. (*Eph.* iv. 7, 13, 15.) Now to Him, who is able to preserve you without sin, and to present you spotless before the presence of his glory with exceeding joy in the coming of our Lord JESUS CHRIST; to the only God our Saviour, through JESUS CHRIST our Lord, be glory and magnificence, empire and power before all ages, both now, and for ever and ever. Amen. (*Jude* 24, 25.)



THE POWER OF WORKING MIRACLES.

Amen, amen, I say to you, he that believeth in me, the works that I do he shall do also; and greater than these shall he do: because I go to the Father.
JOHN xiv. 12.

Words of our Blessed Lord to his disciples, in his discourse on the eve of his passion.

PRAISE ye the Lord, and call upon his name; make known his doings among the nations. Sing to Him; yea sing praises to Him, and relate all his wondrous works. Remember his wonderful works, which he hath done; his signs, and the judgments of his mouth. Sing ye to the Lord, all the earth; show forth from day to day his salvation. Declare his glory among the Gentiles, his wonders among all people. Praise and magnificence *are* before

him; strength and joy in his place. Give to the Lord glory to his name; bring up sacrifice, and come ye in his sight; and adore the Lord in holy becomingness. Let the heavens rejoice, and the earth be glad; and let them say among the nations: The Lord hath reigned. Blessed be the Lord the God of Israel from eternity to eternity; and let all the people say: Amen. (1 *Paral.* xvi. 8—36.)

Peter lifted up his voice, and spoke to the multitude: Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words. This is that which was spoken of by the prophet Joel: And it shall come to pass, in the last days, (saith the Lord) that I will pour out my Spirit upon all flesh; and upon my servants will I pour out my Spirit in those days; and I will show wonders in the heaven above, and signs on the earth beneath. (*Acts* ii. 14—19.) And fear came upon every soul, and many wonders and signs were done by the apostles in Jerusalem, and there was great fear in all. And by the hands of the apostles many signs and wonders were done among the people. And they were all with one accord in Solomon's porch. But of the rest no one durst join himself to them; but the people magnified them. And the multitude of men and women that believed in the Lord was more increased, insomuch that they brought out the sick into the streets, and laid *them* on beds and couches, that when Peter came, his shadow at the least might overshadow some of them, and they might be delivered from their infirmities. And there came also together to Jerusalem a multitude out of the neighboring cities, bringing sick persons, and such as were troubled with unclean spirits; who were all healed. Now Stephen, full of grace and fortitude, did great wonders and miracles among the people. (*Acts* ii. 43. v. 12—16. vi. 8.)

The signs of my apostleship have been wrought on you,

in all patience, in signs and wonders, and mighty deeds. (2 Cor. xii. 12.) For I dare not speak of any of those things which Christ worketh not by me, for the obedience of the Gentiles, by word and by deeds, by the virtue of signs and wonders in the power of the Holy Ghost. (Rom. xv. 18, 19.)

And God wrought special miracles by the hand of Paul, so that even there were brought from his body to the sick, handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them. Now some of the Jewish exorcists, who went about, attempted to invoke over them that had evil spirits, the name of the Lord Jesus, saying: I conjure you by Jesus whom Paul preacheth. And there were certain men, seven sons of Sceva a Jew, a chief priest, who did this. But an evil spirit answering, said to them: Jesus I know, and Paul I know; but who are you? And the man in whom the evil spirit was, leaping upon them, and mastering them both, prevailed against them, so that they fled out of that house naked and wounded. (Acts xix. 11—16.)



CHRIST THE HOPE OF GLORY.

In his name the Gentiles shall hope. MATT. xii. 21.

Words of our Blessed Lord to the multitude, citing the testimony of the prophet Isaias.

THE mystery hidden from ages and generations, is now manifested to his saints; and the riches of the glory of this mystery which is Christ, is in you the hope of glory. (Col. i. 27.) Little children, abide in Christ; that when He shall appear, we may have confidence, and not be con-

founded by Him at his coming. (1 *John* ii. 28.) Thanks be to God for his unspeakable gift, (2 *Cor.* ix. 15.) the introduction of a better hope, by which we approach to God. (*Heb.* vii. 19.) For what things soever were written, were written for our instruction; that, through patience and the comfort of the Scriptures, we might have hope; (*Rom.* xv. 4.) the hope of life everlasting, which God, who lieth not, hath promised before the times of the world. (*Tit.* i. 2.) For we are saved by hope. But hope that is seen, is not hope: for what a man seeth, why doth he hope for it? but if we hope for that which we see not, we wait for it with patience. (*Rom.* viii. 24, 25.) Continue then in the faith, grounded and settled, and immovable from the hope of the gospel which you have heard; (*Col.* i. 23.) and which we have as an anchor of the soul, sure and firm, and which entereth even within the veil. (*Heb.* vi. 18, 19.)

We give thanks to God always for you all; making a remembrance of you in our prayers, without ceasing. Being mindful of the work of your faith, and labor, and charity, and of the enduring of the hope of our Lord Jesus Christ before God and our Father; (1 *Thess.* i. 2, 3.) and the hope that is laid up for you in heaven, which you have heard in the word of truth in the gospel, bringeth forth fruit and groweth, since the day you heard and know the grace of God in truth. (*Col.* i. 5, 6.) Now the God of hope fill you with all joy and peace in believing; that you may abound in hope, and in the power of the Holy Ghost; (*Rom.* xv. 13.) and may our Lord Jesus Christ himself, who hath loved us, and hath given us everlasting consolation, and good hope in grace, exhort your hearts, and confirm you in every good work and word. (2 *Thess* ii. 16, 17.)

THE CHARITY OF CHRIST.

As the Father hath loved me, I also have loved you. Abide in my love. If you keep my commandments, you shall abide in my love; as I also have kept my Father's commandments, and do abide in his love. This is my commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. JOHN XV. 9—13.

Words of our Blessed Lord to his disciples, in his discourse on the eve of his passion.

THUS saith the Lord; I will be the God of all the families of Israel, and they shall be my people. Yea, I have loved them with an everlasting love; therefore have I drawn them, taking pity on them. (*Jer.* xxxi. 1, 3.)

The mountains shall be moved, and the hills shall tremble; but my mercy shall not depart from thee, and the covenant of my peace shall not be moved; said the Lord that hath mercy on thee. (*Isa.* liv. 10.) In that day it shall be said to Jerusalem; Fear not: to Sion; Let not thy hands be weakened. The Lord thy God in the midst of thee is mighty: He will save; He will rejoice over thee with gladness; He will be silent in his love; He will be joyful over thee in praise. (*Zach.* iii. 17.) What is man that thou shouldst magnify him? or why dost thou set thy heart upon him? Thou visitest him early in the morning. (*Job.* vii. 17, 18.) What is man that thou art mindful of him? or the son of man that thou visitest him? Thou hast made him a little less than the Angels, thou hast crowned him with glory and honor, and hast set him over the works of thy hands. O Lord our Lord, how ad-

mirable is thy name in all the earth! (*Ps.* viii. 5, 6, 10.)

In this we have known the charity of God, because He hath laid down his life for us: and we ought to lay down our lives for the brethren. God is charity. By this hath the charity of God appeared towards us, because God hath sent his only begotten Son into the world, that we may live by him. In this is charity: not as though we had loved God, but because he hath first loved us, and sent his Son to be a propitiation for our sins. And we have known, and have believed the charity, which God hath to us. God is charity: and he that abideth in charity, abideth in God, and God in him. In this is the charity of God perfected with us, that we may have confidence in the day of judgment; because as He is, we also are in this world. Fear is not in charity: but perfect charity casteth out fear, because fear hath pain. And he that feareth, is not perfected in charity. Let us therefore love God, because God first hath loved us. (1 *John* iii. 16. iv. 9, 10, 16—19.) For God so loved the world, as to give his only begotten Son; that whosoever believeth in him, may not perish, but may have life everlasting. For God sent not his Son into the world, to judge the world, but that the world may be saved by him. (*John* iii. 16, 17.) Blessed be the God and Father of our Lord JESUS Christ, who hath blessed us with spiritual blessings in heavenly places in Christ. As he chose us in him before the foundation of the world, that we should be holy and unspotted in his sight in charity. God (who is rich in mercy) for his exceeding charity wherewith he loved us, even when we were dead in sins, hath quickened us together in Christ, (by whose grace you are saved,) and hath raised us up together, and hath made us sit together in the heavenly places through Christ JESUS; that he might show in the ages to come the abun-

dant riches of his grace, in his bounty towards us in Christ JESUS. (*Eph.* i. 3, 4. ii. 4—7.)

Be ye followers of God, as most dear children; and walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God, for an odour of sweetness. (*Eph.* v. 1, 2.)



RETURN OF LOVE.

If you love me, keep my commandments. Remain in my love. If you keep my commandments, you will remain in my love; as I also have kept my Father's commandments, and do remain in his love. He that hath my commandments, and keepeth them, he it is that loveth me. And he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him. If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him: he that loveth me not, keepeth not my words. JOHN xiv. 15, 21—24. xv. 9. 10.

Words of our Blessed Lord to his disciples, in his discourse on the eve of his passion.

DEARLY beloved, every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God: for God is charity. Let us, therefore, love God, because God first loved us. Love God, and keep his commandments; for this is the charity of God, that we keep his commandments: and his commandments are not heavy.

My little children, let us not love in word, nor in tongue, but in deed, and in truth. (*John* iv. 7, 8, 19. v. 2, 3. iii. 18.) He that loveth father or mother more than me, is not

worthy of me; and he that loveth son or daughter more than me, is not worthy of me. (*Matt. x. 37.*)

As the heart panteth after the fountains of waters, so my soul panteth after thee, O God. My soul hath thirsted after the strong living God; when shall I come, and appear before the face of God? My tears have been my bread day and night, whilst it is said to me daily: Where is thy God? These things I remembered, and poured out my soul in me: for I shall go over unto the place of the wonderful tabernacle, even to the house of God. (*Ps. xli. 1—5.*)

O God, my God, to thee do I watch at break of day. For thee my soul hath thirsted; for thee my flesh, O how many ways! In a desert land, and where there is no way, and no water: so in the sanctuary have I come before thee, to see thy power and thy glory. For thy mercy is better than lives: thee my lips shall praise. Thus will I bless thee all my life long, and in thy name I will lift up my hands. I have remembered thee upon my bed; I will meditate on thee in the morning; because thou has been my helper. And I will rejoice under the covert of thy wings. (*Ps. lxii. 1—8.*) Who will grant me that I may know and find him, and come even to his throne? (*Job xxiii. 3.*)

This I pray, that your charity may more and more abound in knowledge and in all understanding; that you may approve the better things, and may be sincere and without offence unto the day of Christ, filled with the fruit of justice through JESUS Christ, unto the glory and praise of God; (*Phil. i. 9—11,*) and building yourselves upon your most holy faith, and praying in the Holy Ghost, keep yourselves in the love of God, waiting for the mercy of our Lord JESUS Christ unto life everlasting. (*Jude 20, 21.*)

Peace be to the brethren, and grace with all, who love our Lord Jesus Christ in sincerity. Amen. (*Eph. vi. 24.*)



CHARITY.

Remain in my love. JOHN XV. 9.

Words of our Blessed Lord in his discourse to his disciples, on the eve of his passion.

DEARLY beloved, let us love one another; for charity is of God. And every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God: for God is charity. If we love one another, God abideth in us, and his charity is perfected in us. In this we know that we abide in Him, and He in us; because He hath given us of his spirit. (*1 John iv. 7—13.*)

Above all things have charity, which is the bond of perfection; (*Col. iii. 14.*) for the end of the commandment is charity from a pure heart, and a good conscience, and an unfeigned faith. (*1 Tim. i. 5.*) Purifying your souls in the obedience of charity, with a brotherly love, from a sincere heart, love one another earnestly; being born again not of corruptible seed, but incorruptible by the word of God, who liveth and remaineth forever. Have a constant mutual charity; for charity covereth a multitude of sins. (*1 Pet. i. 22, 23. iv. 8.*) If I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And if I should have prophesy, and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned,

and have not charity, it profiteth me nothing. Charity is patient, is kind; charity envieth not, dealeth not perversely; is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away; whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. We see now through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known. And now there remain, faith, hope, charity, these three: but the greatest of these is charity. (*Cor. xiii. 11—35.*)



THE NEW COMMANDMENT.

A new commandment I give unto you: That you love one another; as I have loved you, that you also love one another. By this shall all men know that you are my disciples, if you have love one for another. This I command you, that you love one another. JOHN xiii. 34, 35. xv. 17.

Words of the Blessed Lord to his disciples, in his discourse on the eve of his passion.

A NEW commandment I write unto you, which thing is true both in him and in you: because the darkness is passed and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother, abideth in the light, and there is no scandal in him. But he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth: because the darkness hath

blinded his eyes. And this is his commandment: That we should believe in the name of his Son Jesus Christ, and love one another as He hath given commandment unto us. (1 John ii. 8—11. iii. 23.) Dearly beloved, let us love one another: for charity is of God. And every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is charity.

In this is charity: not as though we loved God, but because he first loved us, and sent his Son to be a propitiation for our sins. My dearest, if God hath so loved us, we also ought to love one another. If we love one another, God abideth in us, and his charity is perfected in us. If any man say, I love God, and hate his brother, he is a liar; for he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not? And this commandment we have from God, that he who loveth God, love also his brother. (1 John iv. 7—21.) In this we know that we love the children of God, when we love God, and keep his commandments. (1 John iv. 7—21. v. 2.)

Now God himself, and our Father, and our Lord Jesus Christ, direct you. And may the Lord multiply you, and make you abound in charity towards one another, and towards all men, to confirm your hearts without blame, in holiness, before God and our Father, at the coming of our Lord Jesus Christ with all his saints. Amen. (1 Thess. iii. 11—13.)



LOVE OF OUR NEIGHBOR.

One of the Scribes came to Jesus, and asked him which was the first commandment of all? And Jesus answered him; The first commandment of all is: Hear, O Israel, the Lord thy God is one

God. And thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. This is the first commandment. And the second is like to it: Thou shalt love thy neighbor as thyself. There is no other commandment greater than these. And the Scribe said to him; Well, master, thou hast said in truth, that there is one God, and there is no other besides Him; and that He should be loved with the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength; and that to love one's neighbor as one's self, is a greater thing than all holocausts and sacrifices. And Jesus seeing that he had answered wisely, said to him: Thou art not far from the kingdom of God. MARK xii. 28—34.

AND behold a certain lawyer stood up, tempting Jesus, and saying; Master, what must I do to possess eternal life? But he said to him; What is written in the law? how readest thou? He answering, said: *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.* And he said to him; Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said to Jesus; And who is my neighbor? And Jesus answering, said; A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away, leaving him half dead. And it chanced that a certain priest went down the same way, and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey, came near him, and seeing him, was moved with compassion. And going up

to him, bound up his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said: Take care of him; and whatsoever thou shalt spend over and above, I at my return will repay thee. Which of these three, in thy opinion, was neighbor to him that fell among the robbers? But he said; He that showed mercy to him. And Jesus said to him; Go, and do thou in like manner. (*Luke* x. 25—37.)



CHARITY TO THE POOR.

Give, and it shall be given to you; good measure, and pressed down, and shaken together, and running over, shall they give into your bosom. For with the same measure that you shall measure, it shall be measured to you again. LUKE vi. 38.

Words of our Blessed Lord to his disciples.

IF one of thy brethren come to poverty, thou shalt not harden thy heart, nor close thy hand, but shalt open it to the poor man: thou shalt lend him that which thou perceivest he hath need of. Beware, lest, perhaps, a wicked thought steal in upon thee, and thou say in thy heart: The seventh year of remission draweth nigh, and thou turn away thy eyes from thy poor brother, denying to lend him that which he asketh, lest he cry against thee to the Lord, and it become a sin unto thee. But thou shalt give to him, neither shalt thou do any thing craftily in relieving his necessities; that the Lord thy God may bless thee at all times, and in all things to which thou shalt put thy hand. There will not be wanting poor in

the land of thy habitation, therefore, I command thee to open thy hand to thy needy and poor brother, that liveth in the land. (*Deut. xv. 7—11.*)

If I have denied to the poor what they desired, and have made the eyes of the widow wait; if I have eaten my morsel alone, and the fatherless hath not eaten thereof; if I have despised him that was perishing for want of clothing, and the poor man that had no covering; if his sides have not blessed me, and if he were not warmed with the fleece of my sheep; if I have lifted up my hand against the fatherless, even when I saw myself superior in the gate; let my shoulder fall from its joint, and let my arm with its bones be broken. (*Job xxi. 16—22,*)

Deal thy bread to the hungry, and bring the needy and the harborless into thy house; when thou shalt see one naked, cover him, and despise not thy own flesh. Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face; and the glory of the Lord shall gather thee up. Then shalt thou call, and the Lord shall hear; thou shalt cry, and He shall say: Here I am. (*Isa. lviii. 7—9.*)

Behold, this was the iniquity of Sodom, pride, fulness of bread, and abundance, and the idleness of her, and of her daughters; and they did not put forth their hand to the needy, and to the poor. (*Eze. xvi. 49.*) If a brother or sister be naked, and want daily food, and one of you say to them; Go in peace, be you warmed and filled: yet give them not those things that are necessary for the body, what shall it profit? (*James ii. 15, 16.*) He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him, how doth the charity of God abide in him? (*1 John iii. 17.*)

He that hath compassion on the poor, lendeth to the Lord, and He will repay him. (*Prov. xix. 17.*) Blessed is

he that considereth the needy and the poor; the Lord will deliver him in the evil day. The Lord will help him on his bed of sorrow; He will turn all his couch in his sickness. (*Ps. cx. 1, 3.*)

There was a certain man in Cesarea, named Cornelius, a centurion of the band, which is called the Italian, a religious man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always. He saw in a vision manifestly, about the ninth hour of the day, an angel of God coming in to him, and saying to him; Cornelius: and he beholding him, being seized with fear, said: What is it, Lord? And he said to him: Thy prayers and thy alms have ascended for a memorial in the sight of God. (*Acts x. 1—4.*)



A CHEERFUL GIVER.

Freely ye have received, freely give. ST. MATT.
x. 8.

Words of our Blessed Lord to his disciples.

Remember the word of the Lord Jesus, how He said: It is more blessed to give than to receive.
ACTS XX. 35.

St. Paul in his farewell address to the faithful of Ephesus.

AND looking on, Jesus saw the rich men cast in their gifts into the treasury. And he saw also a certain poor widow casting in two brass mites. And he said: Verily, I say to you, that this poor widow hath cast in more than they all; for all these have of their abundance cast into the offerings of God; but she of her want hath cast in all her living that she had. (*St. Luke xxi. 1—4.*)

Take the offering which I have brought thee, and which

God hath given me, who giveth all things. (*Gen.* xxxiii. 11.) Now, this I say: He who soweth sparingly, shall also reap sparingly: and he who soweth in blessings, shall also reap of blessings. Every one as he hath determined in his heart, not with sadness, or of necessity; for God loveth a cheerful giver. (*2 Cor.* viii. 6, 7.) Whatever it is given thy hand to do, do it readily. (*Eccl.* ix. 10.) Do not forget to do good, and to impart; for by such sacrifices God's favor is obtained. (*Heb.* xiii. 16.) Showing mercy with cheerfulness; (*Rom.* xii. 8,) for if the will be forward, it is accepted, according to that which it hath, not according to that which it hath not. (*2 Cor.* viii. 12.)

Say not to him who asketh: Go, and come again; to-morrow I will give to thee. When thou canst give at present. (*Prov.* iii. 28.) When thou lookest upon the needy, let thy abundance supply their wants; (*2 Cor.* viii. 12,) communicating to the necessities of the saints; pursuing hospitality. (*Rom.* xii. 13.) And in doing good, fail not; for in due time we shall reap, not failing. Therefore, whilst we have time, let us do good to all men, but especially to those who are of the household of the faith. (*Eph.* iii. 9, 10.)

Whosoever shall give to drink to one of these little ones, a cup of cold water only in the name of a disciple, amen, I say to you, he shall not lose his reward. Amen, I say unto you, inasmuch as you did it to one of the least of my brethren, you did it unto me. (*Matt.* x. 42. xxv. 40.) And may the Lord multiply you, and make you abound in charity towards one another, and towards all men. (*1 Thess.* iii. 12.) For God is not unjust, that He should forget your work, and the love which you have shown in his name, you who have ministered, and do minister to the saints. (*Heb.* vi. 10.) When thou shalt pour out thy soul to the hungry, and shalt satisfy the

afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noonday. (*Isa. xv. 10.*)

And may my God supply all your want, according to his riches, in glory in Christ Jesus. Now to God and our Father, be glory, world without end. Amen. (*Phil. iv. 19, 20.*)



THE GRACE OF GOD.

Without me ye can do nothing. JOHN xv. 5.

Words of our Blessed Lord to his disciples.

OF the fulness of Christ we have all received, and grace for grace. (*John i. 16.*)

Testimony of John the Baptist to Jesus Christ.

IF thou wilt arise early to God, and wilt beseech the Almighty; if thou wilt walk clean and upright, He will presently awake unto thee, and will make the dwelling of thy justice peaceable: in so much, that if thy former things were small, thy latter things would be multiplied exceedingly. Can the rush be green without moisture? or a sedge-bush grow without water? when it is yet in flower, and is not plucked up with the hand, it withereth before all herbs. Even so are the ways of all that forget God. The foolish man shall lean upon his house, and it shall not stand; he shall prop it up, and it shall not rise. He seemeth to have moisture before the sun cometh, and at his rising, his blossom shall shoot forth. (*Job. viii. 5—16.*)

Every best gift, and every perfect gift, is from above; coming down from the Father of lights, with whom there is no change, nor shadow of vicissitude. (*James i. 17.*)

We believe that by the grace of our Lord Jesus Christ we shall be saved. (*Acts xv. 2.*) We exhort you, therefore,

that you receive not the grace of God in vain ; (2 Cor. vi. 1.) being confident of this very thing, that He who hath begun a good work in you, will perfect it unto the day of Christ Jesus. (Phil. i. 6.) He is faithful who hath called you ; who will also perform. (1 Thess. v. 24.)

I commend you to God, and to the word of his grace, which is able to build up, and to give an inheritance among all the sanctified. (Acts xx. 32.) Grace to you, and peace from God our Father, and from the Lord JESUS CHRIST. I give thanks to my God always for you, for the grace of God that is given you in Christ JESUS ; that in all things you are made rich in Him, in all utterance, and in all knowledge, as the testimony of Christ was confirmed in you, so that nothing is wanting to you in any grace, waiting for the manifestation of our Lord JESUS CHRIST. Who also will confirm you unto the end without crime, in the day of the coming of our Lord JESUS CHRIST. (1 Cor. i. 3—8.)



THE POWER OF GRACE.

I thrice besought the Lord, and He said to me : My grace is sufficient for thee ; for power is made perfect in infirmity. 2 COR. xii. 8, 9.

THERE are diversities of graces, but the same Spirit ; and there are diversities of operations, but the same God, who worketh all in all. To one, indeed, by the Spirit is given the word of wisdom, and to another, the word of knowledge, according to the same Spirit ; to another, faith in the same Spirit ; to another, the grace of healing in one Spirit ; to another, the working of miracles ; to another, prophecy ; to another, the discerning of spirits ; to

another, divers kinds of tongues ; to another, interpretation of speeches. But all these things one and the same Spirit worketh, dividing to every one according as he will ; for as the body is one, and hath many members, and all the members of the body, whereas they are many, yet are one body ; so also is Christ. (1 *Cor.* xii. 4—12.)

Now, if any of you want wisdom, let him ask of God, who giveth to all men abundantly, and upbraideth not ; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, which is moved and carried about by the wind. Therefore, let not that man think that he shall receive any thing of the Lord. (*James* i. 5—7.)

It is God who worketh in us both to will and to accomplish, according to his good will. (*Phil.* ii. 13.) And yet one saith I am of Paul ; and another, I am of Apollo ? What then, is Apollo, and what is Paul ? The ministers of Him whom you have believed ; and to every one as the Lord hath given. I have planted, Apollo watered, but God gave the increase. Therefore, neither he that planteth is any thing, nor he that watereth ; but God that giveth the increase. Now he that planteth, and he that watereth are one ; and every man shall receive his own reward according to his own labor. (1 *Cor.* iii. 4—8.)

By the grace of God I am what I am ; nor hath this grace in me been void, for I have labored more abundantly than all of them—yet not I, but the grace of God with me. (1 *Cor.* 10.)

God is able to make all grace abound in you ; that being enriched in all things, you may abound unto all bountifulness, which causeth through us thanksgiving to God, having affection for you, because of the eminent grace of God in you. Thanks be to God for his unspeakable gift ! (2 *Cor.* ix. 8, 11, 15.)

Having, therefore, a great high priest that hath passed into the heavens, JESUS the Son of God, let us hold fast our confession; for we have not a high priest, who cannot have compassion on our infirmities, but one tempted in all things like as we are, without sin. Let us go, therefore, with confidence to the throne of grace, that we may obtain mercy, and find grace in seasonable aid. (*Heb. iv. 14—16.*)



SANCTIFYING GRACE.

Those whom Thou gavest me have I kept, and none of them is lost, but the son of perdition; that the scripture may be fulfilled, sanctifying them in truth. For them do I sanctify myself, that they also may be sanctified in truth. JOHN xvii. 12, 17, 19.

Words of our Blessed Lord, in his prayer for his disciples on the eve of his passion.

BLESSED be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things; to the praise of the glory of his grace, by which He hath made us acceptable through his beloved Son. (*Eph. i. 3—6.*) If by the offence of Adam (who is a figure of Him that was to come) many have died, much more hath the grace of God, and the gift in the grace of one man Jesus Christ, abounded unto many. For, if by one man's offence death reigned; much more they who receive abundance of grace, and of the gift, and of justice, shall reign in life through our Lord Jesus Christ. (*Rom. v. 15. 17.*)

I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of pray-

ers ; and they shall look upon Me, whom they have pierced. (*Zuch. xii. 9.*)

Even when we were dead in sin, God hath quickened us together in Christ ; that He might show in the ages to come the abundant riches of His grace, in goodness upon us in Christ Jesus. For by grace you are saved through faith, and this not of yourselves : for it is the gift of God. (*Eph. ii. 5, 6.*)

We ourselves also were sometime unwise, incredulous, erring, slaves to divers desires and pleasures, living in malice and envy, hateful, and hating one another. But when the goodness and kindness of our Saviour God appeared, not by the works of justice, which we have done, but according to his mercy He saved us, by the laver of regeneration, and the renovation of the Holy Ghost, whom he hath poured forth upon us abundantly, through Jesus Christ our Saviour ; that being justified by his grace, we may be heirs according to the hope of life everlasting. (*Tit. iii. 3—7.*) Grace be to you, and peace from God our Father, and from the Lord Jesus Christ. I give thanks to my God always for you, for the Grace of God that is given you in Jesus Christ, that in all things you are made rich in Him, in every word and in all knowledge, so that nothing is wanting to you in any grace. (*1 Cor. i. 3—7.*)

LOVE OF OUR ENEMIES.

You have heard that it hath been said : Thou shalt love thy neighbor, and hate thy enemy. But I say to you : Love your enemies ; do good to them that hate you, and pray for them that persecute and calumniate you ; that you may be the children of your Father, who is in heaven : who maketh his sun

to rise upon the good and the bad, and raineth upon the just and the unjust. For if you love those that love you, what reward shall you have? do not even the publicans the same? ST. MATT. v. 43—46.

Words of our Blessed Lord and Saviour, in his Sermon on the Mount.

JESUS said to the multitude : I say to you that hear, love your enemies, do good to them that hate you, bless them that curse you, and pray for them that calumniate you. If you love them that love you, what thanks have you? for sinners also love those that love them. And if ye do good to them that do good to you, what thanks have you? for sinners also do this. (*Luke vi. 27, 28, 32, 33.*)

If thy enemy be hungry, give him to eat; if he thirst, give him to drink; for doing this, thou shalt heap coals of fire on his head. Be not overcome by evil, but overcome evil with good. (*Rom. xii. 20, 21.*) Love without dissimulation, hating that which is evil, cleaving to that which is good. Loving one another with brotherly love; in honor preventing one another. (*Rom. xii. 9, 10.*) Render to no man evil for evil: provide things good, not only in the things of God, but also in the sight of all men. (*Rom. xii. 17.*) Judge not, brethren, one against another, that you may not be judged. Behold the judge standeth before the door. (*James v. 9.*)

And may the Lord multiply you, and make you abound in charity towards one another, and towards all men: as we do also towards you. To confirm your hearts without blame, in holiness before God and our Father, at the coming of our Lord Jesus Christ with all his saints. Amen. (*1 Thess. 3.*)

FRATERNAL ADMONITION.

If thy brother offend, go, and reprove him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. MATT. xviii. 15.

Words of our Blessed Lord to his disciples.

BRETHREN, if a man be overtaken in any fault, you who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. (*Gal. vi. 1.*) Do not esteem him as an enemy, but admonish him as a brother. (*2 Thess. iii. 15.*) Am I then, become^e your enemy, in telling you the truth? (*Gal. iv. 16.*)

Jesus said; Take heed to yourselves; if thy brother trespass against thee, rebuke him; and if he repent, forgive him. (*Luke xvii. 3.*) If I say the truth, you believe me not. But if I say the truth to you, why do you not believe me? He that is of God heareth the word of God. Therefore, you hear them not, because you are not of God. (*John viii. 45—47.*)

A corrupt man loveth not one that reproveth him; nor will he go to the wise. He that teacheth a scorner, doeth an injury to himself; and he that rebuketh a wicked man, getteth himself a blot. Rebuke not a scorner, lest he hate thee. Rebuke a wise man, and he will love thee. Give an occasion to a wise man, and wisdom shall be added to him. Teach a just man, and he shall make haste to receive it. (*Prov. xv. 12. ix. 7—9.*) Exhort one another every day, whilst to-day is named; lest any one of you be hardened by the deceitfulness of sin. (*Heb. iii. 13.*)

I charge thee before God and Jesus Christ, who shall

judge the living and the dead, by his coming, and his kingdom: preach the word, be instant in season, out of season, reprove, entreat, rebuke with all patience and doctrine. (2 Tim. iv. 1, 2.)

RASH JUDGMENT.

Judge not, that you may not be judged. For with what judgment you have judged, you shall be judged; and with what measure you have measured, it shall be measured to you again. And why seest thou a mote in thy brother's eye, and seest not a beam in thy own eye? Or how sayest thou to thy brother: Let me cast the mote out of thy eye; and behold, a beam is in thy own eye? Thou hypocrite, cast out first the beam out of thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye. ST. MATT. vii. 1—5.

Words of our Blessed Lord, in his Sermon on the Mount.

JUDGE not and you shall not be judged; condemn not, and you shall not be condemned; forgive, and you shall be forgiven. (Luke vi. 37.) Thou art inexcusable, O man, whosoever thou art that judgest. For wherein thou judgest another, thou condemnest thyself: for thou doest the same things which thou judgest. For we know that the judgment of God is according to truth against them that do such things. And thinkest thou this, O man, that judgest them who do such things, and doest the same, that thou shalt escape the judgment of God? (Rom. ii. 1—3.) There is one lawgiver, and judge, who is able to destroy and to deliver. But who art thou, who judgest thy neighbor? (James iv. 12, 13.)

Detract not one another, my brethren. He that detracteth his brother, or he that judgeth his brother, detracteth the law, and judgeth the law. (*James iv. 11, 13.*) Who art thou that judgest another man's servant? To his own master he standeth or falleth. (*Rom. xiv. 4.*) Why dost thou judge thy brother? Or why dost thou despise thy brother? For we shall all stand before the judgment seat of Christ. (*Rom. xiv. 10.*)

And finally, be ye all of one mind, having compassion one of another, loving brotherhood, merciful, modest, humble; not rendering evil for evil, nor railing for railing, but on the contrary, blessing: for unto this are you called, that by inheritance you may possess a blessing. (*1 Pet. iii. 8, 9.*)



CHRIST WHO TAUGHT US TO PRAY.

Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. And when you pray, you shall not be as the hypocrites, who love to pray standing in the synagogues and at the corners of the streets, that they may be seen by men: Amen I say to you, they have received their reward. But thou, when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret; and thy Father, who seeth in secret, will reward thee. And when you are praying, speak not much, as the heathens do; for they think that they are heard for their much speaking. Be not you, therefore, like

them. For your Father knoweth what you stand in need of, before you ask him. ST. MATT. vii. 14, 15. vi. 5, 8.

Words of our blessed Lord, in the sermon on the Mount.

HAVING a great high-priest who hath penetrated the heavens, Jesus the Son of God, let us go with confidence to the throne of grace, that we may obtain mercy, and find grace in seasonable aid. (*Heb. iv. 14—16.*)

I have cried to God, and the Lord will save me. Evening, and morning, and at noon, I will speak and declare, and He will hear my voice. (*Ps. liv. 17, 18.*) In the morning sow thy seed, and in the evening let not thy hand cease: for thou knowest not which may rather spring up, this or that; and if both together, it shall be the better. (*Eccl. xii. 6.*) We ought always to pray, and not to faint. (*Luke xviii. 1.*)

I will that men pray in every place, lifting up pure hands, continuing in supplication and prayer night and day: (*1 Tim. xi. 8. v. 5.*) praying at all times in the spirit, and in the same watching with all instance and supplication for all the saints, (*Eph. vi. 18.*) through Jesus Christ, through whom we offer the sacrifice of praise always to God, that is to say, the fruit of lips confessing to his name. (*Heb. xiii. 15.*) Let a man pray in the spirit; let him hold his peace, and speak to himself and to God. (*1 Cor. xiv. 28.*) Now Anna spoke in her heart, and only her lips moved, but her voice was not heard at all. (*1 Sam. i. 13.*)

By prayer and supplication with thanksgiving let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ JESUS. (*Phil. iv. 6, 7.*)

WATCHFULNESS AND PRAYER.

Take ye heed ; watch and pray ; for ye know not when the time is. Even as a man who, going into a far country, left his house, and gave authority to his servants over every work, and commanded the porter to watch. Watch ye therefore (for you know not when the lord of the house cometh: at even, or at midnight, or at the cock-crowing, or in the morning,) lest coming on a sudden, he find you sleeping. And what I say to you, I say to all: Watch. ST. MARK xiii. 33—37.

Words of our Blessed Lord to his disciples.

You yourselves know perfectly, that the day of the Lord shall so come as a thief in the night. For when they shall say, 'Peace and security !' then shall sudden destruction come upon them. But you, brethren, are not in darkness, that that day should overtake you as a thief. For all you are the children of the light and children of the day,—not of the night, nor of darkness. Therefore, let us not sleep, as others do ; but let us watch, and be sober, . . . having on the breast-plate of faith and charity, and for a helmet the hope of salvation. (1 Thess. v. 2—8.)

Rise thou that sleepest, and arise from the dead, and Christ will enlighten thee. See therefore, brethren, how you walk circumspectly : not as unwise, but as wise ; redeeming the time, for the days are evil. Wherefore become not unwise, but understanding what is the will of God ; (Eph. v. 14—17.) knowing the time that it is now the hour for us to rise from sleep : for now our salvation is nearer than when we believed. The night is passed, and the day is at hand, let us, therefore, cast off the works

of darkness, and put on the armour of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and impurities, not in contention and envy. But put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences. (*Rom. xiii. 11—14.*)

Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the son of man. (*Luke xxi. 36.*) Be you like unto men that wait for their Lord; that when He cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord, when he cometh, shall find watching. And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. Be ye, therefore, ready also; for the Son of man cometh at an hour when ye think not. (*Luke xii. 36—40.*)

And now I commend you to God, and to the word of his grace, who is able to build up, and to give an inheritance among all the sanctified. (*Acts. xx. 32.*)



TEMPTATION.

This kind can go out by nothing but by prayer and fasting. ST. MARK 9—28.

Words of our Blessed Lord to his disciples.

THE flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary one to another: so that you do not the things that you would. (*Gal. v. 4.*) I find a law, that when I have a will to do good, evil is present with me. For I am delighted with the law of God, according to the inward man; but I see another law in my

members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members. Unhappy man that I am, who shall deliver me from the body of this death? the grace of God by JESUS CHRIST our Lord. (*Rom.* vi. 21—25.)

And lest the greatness of the revelations should puff me up, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which thing I thrice besought the Lord, that it might depart from me. And he said to me: My grace is sufficient for thee; for power is made perfect in infirmity. Gladly, therefore, will I glory in my infirmities, that the power of Christ may dwell in me. (*2 Cor.* xii. 1—9.)

Let him that thinketh himself to stand, take heed lest he fall. God is faithful who will not suffer you to be tempted above that which you are able; but will make also with temptation issue, that you may be able to bear it. (*1 Cor.* x. 12, 13.) The Lord knoweth how to deliver the godly out of temptation. (*2 Pet.* 11.) Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him. (*James* i. 12.) I give thanks to Him who hath strengthened me, to Christ Jesus our Lord; (*1 Tim.* i. 12.) for He is faithful, who will strengthen and keep you from evil. (*2 Thess.* iii. 3.)

O Lord, be Thou my stay, and my protector; for though I should walk in the midst of the shadow of death, I fear no evils, for Thou art with me. Thy rod and thy staff, they have comforted me. (*Psa.* xxii. 4.) In all things we overcome, because of Him that hath loved us. (*Rom.* viii. 37.) Behold, the Lord God is my helper; who is he that shall prevail against me? (*Isa.* l. 9.) If God be for me, who can be against me? (*Rom.* viii. 31.) And they shall know, that I have loved thee; and because thou hast kept the

word of my patience, I will also keep thee from the hour of temptation. (*Apoc.* iii. 9, 10.)

May the God of peace crush Satan speedily under your feet. The grace of our Lord Jesus Christ be with you. (1 *Cor.* xvi. 20.)

LEAD US NOT INTO TEMPTATION.

Watch and pray, that ye enter not into temptation. The spirit, indeed, is willing, but the flesh is weak. ST. MATT. xxvi. 41.

Words of our Blessed Lord to his disciples, in the garden of Gethsemani.

LET no man, when he is tempted, say that he is tempted of God; for God is not a tempter of evils: He tempteth no man. But every man is tempted, being drawn away by his own concupiscence, and allured. Then when concupiscence hath conceived, it bringeth forth sin; but sin, when it is completed, begetteth death. Do not err, therefore, my dearest brethren.

To him that warreth a good warfare; (1 *Tim.* i. 18,) to him that overcometh is given an incorruptible crown; let us, therefore, so run, not as at an uncertainty; let us so fight, not as one beating the air. (1 *Cor.* ix. 25—27.)

Put you on the armour of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood, but against principalities, and powers; against the rulers of the world of this darkness; against the spirits of wickedness in the high places. Wherefore, take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand, therefore, having your loins girt about

with truth, and having on the breastplate of justice, and your feet shod with the preparation of the gospel of peace: in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation: and the sword of the spirit (which is the word of God.) By all prayer and supplication, praying at all times in the spirit; and in the same watching, with all instance and supplication. (*Eph. vi. 11—18.*)

Be sober, and watch in prayers, (*1 Pet. iv. 7.*) that you be not circumvented by Satan; for you are not ignorant of his devices; (*2 Cor. ii. 11.*) because your adversary, as a roaring lion, goeth about, seeking whom he may devour; resist ye, strong in faith. (*1 Pet. v. 8, 9.*)

Get thee behind me, Satan.

Words of our Blessed Lord, when tempted by the Devil.

Resist the devil, and he will fly from you. (*James iv. 7.*) Give not place to the Evil One, (*Eph. iv. 27.*) lest, by some means, the tempter should tempt you, and our labor be in vain. (*1 Thess. iii. 5.*)

Lord, save us; we perish. (*St. Matt. viii. 25.*)

The cry of the disciples to their Lord and Master, in the tempest at sea.

And may the God of peace crush Satan speedily under your feet. If God be for us, who can be against us? (*Rom. viii. 31.*) The grace of our Lord Jesus Christ be with you. (*1 Cor. i. 4.*)

THE EIGHT BEATITUDES.—THE POOR IN SPIRIT

Blessed are the poor in spirit, for theirs is the kingdom of heaven. MATT. v. 3.

The first of the eight Beatitudes, pronounced by our Blessed Redeemer, in his Sermon on the Mount.

THUS saith the High and the Exalted One, that inhabiteth eternity; I dwell in the high and holy place with him that is of a contrite and humble spirit; to revive the spirit of the humble, and to revive the heart of the contrite. (*Isa. lvii. 15.*)

Thus saith the Lord: Heaven is my throne, and the earth my footstool. What is the house that you will build to me, and what is the place of my place? All these things hath my hand made, and they are made, saith the Lord. But to whom shall I have respect? Even to him that is poor and little, and of a contrite spirit, and that trembleth at my words. (*Isa. lxvi. 1, 2.*)

God will not cast away the simple. (*Job viii. 20.*) Better is the poor man walking in his simplicity, than the rich in crooked ways. (*Prov. xxviii. 6.*) Better is a little to the just, than the great riches of the wicked. (*Ps. xxxvi. 16.*)

Let not the humble be turned away with confusion; the poor and needy shall praise thy name. Arise, O God, judge thy own cause; remember thy reproaches with which the foolish man hath reproached thee all the day. (*Ps. lxxiii. 21, 22.*) Surely man passeth as a vain shadow; and he disquieteth himself in vain. He storeth up and he knoweth not for whom he shall gather these things. And now what is my hope? Is it not the Lord? and my substance is with Thee. (*Ps. lxxiii. 21, 22. xxxviii. 7, 8.*)

God shall deliver the poor from the mighty, and the

needy that had no helper. He shall spare the poor and needy, and he shall save the souls of the poor, and their name shall be honorable in his sight. (*Ps. lxxi. 12—14.*)

You know the grace of our Lord Jesus Christ, that being rich, he became poor for your sakes ; that through his poverty you might be rich. (*2 Cor. viii. 9.*) Hearken, my dearest brethren : hath not God chosen the poor of this world, rich in faith, and heirs which the kingdom of God hath promised to them that love him ? (*James ii. 5.*)

And Jesus said ; Blessed are ye, ye poor, for yours is the kingdom of God. You shalt be blessed, because they have not wherewith to make you recompense ; for recompense shall be made you at the resurrection of the just. (*Luke vi. 20. xiv. 14.*)

I know, my God, that thou provest hearts, and lovest simplicity ; wherefore, I also in the simplicity of my heart, have joyfully offered all these things. (*1 Par. xxix. 17.*) The Lord giveth wisdom, and he will protect them that walk in simplicity ; keeping the paths of justice, and guarding the ways of the saints. (*Prov. ii. 3—5.*)



BLESSED ARE THE MOURNERS.

Blessed are they that mourn, for they shall be comforted. MATT. v. 5.

The second of the Beatitudes, pronounced by our Blessed Redeemer, in his Sermon on the Mount.

As the sufferings of Christ abound in us, so also by Christ doth our comfort abound ; knowing, that as you are partakers of the sufferings, so also shall you be of the consolations. (*Cor. i. 5, 7.*) The Spirit of the Lord is upon me. He hath sent me to preach to the meek, to heal

the contrite of heart; to proclaim the acceptable year of the Lord, to comfort all that mourn. To appoint to the mourners in Sion; to give them a crown in place of ashes, the oil of gladness instead of mourning, and a garment of praise instead of the spirit of grief. (*Isa. lxi. 1—3.*)

Praise ye the Lord; to our God be joyful and comely praise. Who healeth the broken of heart, and bindeth up their bruises. (*Ps. cxlvi. 43.*) For thus saith the Lord; You shall be carried at the breast, and shall be dandled upon the knee. As one whom the mother caresseth, so will I comfort you, and ye shall be comforted. (*Isa. lxvi. 12, 13.*)

Although I made you sorrowful, I do not repent; and if I did repent, seeing that (although but for a time) I did make you sorrowful, now I am glad; not because you were made sorrowful unto penance. For you were made sorrowful according to God, that you might suffer damage by us in nothing. For the sorrow that is according to God worketh penance steadfast unto salvation; but the sorrow of the world worketh death. For behold, this selfsame thing that you were made sorrowful according to God, how great carefulness it worketh in you. (*1 Cor. vii. 8—11.*)

Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double minded. Be afflicted, and mourn, and weep; let your laughter be turned into mourning, and your joy into sorrow. Be humbled in the sight of the Lord, and He will exalt you. (*James iv. 8—10.*)

A sacrifice to God is an afflicted spirit; a contrite and humble heart, O God, thou wilt not despise. To my hearing thou shalt give joy and gladness; and the bones that have been humbled shall rejoice. (*Ps. l. 10, 11.*)

Blessed be the God and Father of our Lord Jesus

Christ, the Father of Mercies, and the God of all consolation, who comforteth us in all our tribulations. (2 Cor. i. 3, 4.)

Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labor, hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now, indeed, have sorrow, but I will see you again, and your heart shall rejoice; and your joy no man shall take from you. (*John xvi. 20—22.*)



BLESSED ARE THE MEEK.

Blessed are the meek, for they shall possess the Land. MATT. v. 4.

The third of the Beatitudes pronounced by our Blessed Redeemer in his Sermon on the Mount.

ENVY not the man who prospereth in his way; the man who doeth unjust things . . . For evil doers shall be cut off, but they that wait upon the Lord shall inherit the land. Yet a little while, and the wicked shall not be; and thou shalt seek his place, and shalt find it not. But the meek shall inherit the land, and shall delight in abundance of peace. (*Ps. xxxvi. 6—11.*)

Great is our Lord, and great is his power; and of his wisdom there is no number. The Lord lifteth up the meek, and bringeth the wicked down, even to the ground (*Ps. cxlvi. 5, 6.*)

The Lord is sweet and righteous; therefore he will give

a law to sinners in the way. He will guide the mild in judgment: He will teach the meek his ways. All the ways of the Lord are mercy and truth to them that seek after his covenant and his testimonies. (*Ps. xxiv. 8—10.*) The Lord is well pleased with his people; and He will exalt the meek unto salvation. The saints shall rejoice in glory. (*Psalms clix. 4, 5.*)

The hidden man of the heart in the incorruptibility of a quiet and a meek spirit, is rich in the sight of God. (1 *Pet. 3, 4.*)

I therefore beseech you, brethren, put on as the elect of God, holy, beloved, the bonds of mercy, benignity, humility, meekness; (*Col. iii. 12.*) walking worthy of the vocation in which you are called. (*Eph. iv. 1.*) May the name of our Lord Jesus be glorified in you, and you in Him, according to the grace of our God, and of the Lord Jesus Christ. (2 *Thess. i. 11, 12.*)



HUNGER AND THIRST AFTER JUSTICE.

Blessed are they that hunger and thirst after justice, for they shall be filled. MATT. v. 6.

The fourth of the Beatitudes pronounced by our Blessed Redeemer in his Sermon on the Mount.

THEREFORE, thus saith the Lord God: Behold, my servants shall eat, and you shall be hungry; behold, my servants shall drink, and you shall be thirsty. (*Isa. lxxv. 13.*)

Great is the Lord, and greatly to be praised: of his greatness there is no end. They shall publish the memory of the abundance of thy sweetness; and shall rejoice in thy justice. The Lord is gracious and merciful, patient and plentious in mercy. The Lord is sweet to all; and

his tender mercies are over all his works. The eyes of all hope in Thee, O Lord; and Thou givest them meat in due season. (*Ps. cxliv. 7—15.*)

Give glory to the Lord, for He is good, for His mercy endureth forever. Let them say so that have been redeemed by the Lord; they wandered in a wilderness, in a place without water; they found not the way of a city for their habitation. They were hungry and thirsty; their soul fainted in them. And they cried to the Lord in their tribulation, and He delivered them out of their distresses. For He hath satisfied the empty soul, and hath filled the hungry soul with good things. (*Ps. cvi. 1—9.*)

The eyes of the Lord are upon the just, and his ears unto their prayers. The rich have wanted, and have suffered hunger; but they that seek the Lord shall not be deprived of any good. O taste and see that the Lord is sweet! blessed is the man that hopeth in Him. (*Ps. xxxiii. 9, 11, 16.*)

I have seen the wicked highly exalted, and lifted up like the cedars of Libanus. And I passed by, and lo, he was not: and I sought him, and his place was not found. For the Lord loveth justice, and will not forsake his saints: they shall be preserved for ever and ever. The unjust shall be punished, and the seed of the wicked shall perish. But the just shall inherit the land, and shall dwell therein for evermore. They shall be inebriated with the plenty of thy house; and thou shalt make them drink of the torrent of thy pleasure. But the salvation of the just is from the Lord; He is their protector in the time of trouble. And the Lord will help them and deliver them; and He will rescue them from the wicked, and save them, because they have hoped in Him. (*Ps. xxxvi. 35—40.*)

THE MERCIFUL.

Blessed are the merciful, for they shall obtain mercy. MATT. v. 7.

The fifth of the Beatitudes pronounced by our Blessed Lord in his Sermon on the Mount.

Be ye merciful, as your heavenly Father is merciful. ST. LUKE. vi. 36.

Words of our Blessed Saviour to his disciples.

PUT ye on, therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience. Bearing with one another, and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also. (*Col. v. 12, 13.*) My son, forget not my law, and let thy heart keep my commandments. For they shall add to thee length of days, and years of life and peace. Let not mercy and truth leave thee; put them about thy neck, and write them on the tablet of thy heart. And thou shalt find grace, and good understanding before God and man. (*Prov. iii. 1—4.*)

Is this such a fast as I have chosen; for a man to afflict his soul for a day? is this it, to wind his head about like a circle, and to spread sackcloth and ashes? wilt thou call this a fast, and a day acceptable to the Lord? Is not this rather the fast that I have chosen? loose the bands of wickedness; undo the bundles that oppress; let them that are broken, go free; and break asunder every burden. Deal thy bread to the hungry, and bring the needy and the harborless into thy house; when thou shalt see one naked, cover him and despise not thy own flesh. Then shall thy light break forth as the morning, and thy health

shall speedily arise; and thy justice shall go before thy face; and the glory of the Lord shall gather thee up. (*Is.* lviii. 5—8.)

And the word of the Lord came to Zacharias, saying: Thus saith the Lord of hosts, saying: Judge ye true judgment, and show ye mercy and compassion every man to his brother. (*Zach.* vii. 8, 9.) I will show thee, O man, what is good, and what the Lord requireth of thee: Verily to do judgment, and to love mercy, and to walk solicitous with thy God. (*Mich.* vi. 8.) Let not mercy and truth leave thee; put them about thy neck, and write them in the tables of thy heart, and thou shalt find grace, and good understanding before God and men. (*Ps.* iii. 3, 4.)

So speak ye, and so do, as being to be judged by the law of liberty. For judgment without mercy, to him that hath not done mercy: and mercy exalteth itself above judgment. The wisdom which is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy, and good fruits, without judging, without dissimulation. (*James.* ii. 12, 13. iii. 17.)

Be ye, therefore, merciful, as your Father also is merciful: and your reward shall be great, and you shall be the sons of the Most High: for He is kind to the unthankful, and to the evil. (*Luke* vi. 36, 37.)

Grace, mercy, and peace be with you, from God the Father, and from Christ JESUS the Son of the Father, in truth and charity. (*2 John.* i. 3.)

MERCY AND NOT SACRIFICE.

If you knew what this meaneth: 'I will have mercy and not sacrifice!' ST. MATT. xii. 7.

Words of Jesus Christ to the Pharisees.

By mercy and truth iniquity is redeemed; and this is more acceptable to God than to offer sacrifices. (*Prov. xvi. 6.*)

He that is disposed to mercy shall be blessed. Do no violence to the poor, because he is poor; and do not oppress the needy in the gate, because the Lord will judge his cause, and will afflict them that have afflicted his soul. (*Prov. xxii. 9, 22, 23.*) Judgment without mercy to him that hath not done mercy; for mercy exalteth itself above judgment; (*James ii. 10.,*) and to love one's neighbor as one's self, is a greater thing than all holocausts and sacrifices. (*Mark xii. 33.*)

What shall I offer to the Lord that is worthy? where-with shall I kneel before the high God? shall I offer holocausts unto him, and calves of a year old? May the Lord be appeased with thousands of rams, or with many thousands of fat he-goats? shall I give my first born for my wickedness, the fruit of my body for the sin of my soul? I will show thee, O man, what is good, and what the Lord requireth of thee; Verily, to do judgment, and to love mercy, and to walk solicitous with thy God. (*Mich. vi. 6—8.*)

Hear the word of the Lord; To what purpose do you offer me the multitude of your victims, saith the Lord? I am full, I desire not holocausts of rams, and fat of fatlings, and blood of calves, and lambs, and buck-goats.

When you came to appear before me, who required these things at your hands, that you should walk in my courts? Offer sacrifice no more in vain; incense is an abomination to me. The new moons, and the sabbaths, and other festivals, I will not abide; your assemblies are wicked. My soul hateth your new moons, and your solemnities: they are become troublesome to me, I am weary of bearing them. And when you stretch forth your hands, I will turn away my eyes from you; and when you multiply prayer, I will not hear; for your hands are full of blood. Wash yourselves, be clean, take away the evil of your devices from my eyes; cease to do perversely, learn to do well; seek judgment, relieve the oppressed, judge for the fatherless, defend the widow. (*Isa. i. 10—17.*)

Let not mercy and truth leave thee; put them about thy neck, and write them in the tables of thy heart, and thou shalt find grace, and good understanding before God and men. (*Prov. iii. 3, 4.*) Thus saith the Lord of hosts; Judge ye true judgment, and show ye mercy and compassion every man to his brother; and oppress not the widow and the fatherless, and the stranger, and the poor; and let not a man devise evil in his heart against his brother. (*Zach. vii. 9, 10.*)

Be ye merciful, as your Father also is merciful, and your reward shall be great, and you shall be the sons of the Highest; for he is kind to the unthankful and to the evil. (*Luke vi. 36, 37.*) Put ye on, therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience; bearing with one another, and forgiving one another, if any have a complaint against another. Even as the Lord hath forgiven you, so do you also. (*Col. iii. 12, 13.*) And may the Lord direct your heart, in the charity of God, and in the patience of Christ (*2 Thess. iii. 5.*)

THE CLEAN IN HEART.

Blessed are the clean in heart, for they shall see God. MATT. v. 8.

The sixth of the Beatitudes, pronounced by our Blessed Redeemer, in his Sermon on the Mount.

Who shall ascend into the mountain of the Lord; or who shall stand in his holy place? The innocent in hands, and the clean in heart. (*Ps. xxiii. 3, 4.*)

If the blood of goats and of oxen, and the ashes of a heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh; how much more shall the blood of Christ, who, through the Holy Ghost, offered himself without spot to God, cleanse our conscience from dead works, to serve the living God? (*Heb. ix. 13, 14.*) If any man, therefore, shall be so cleansed, he shall be a vessel unto honor, sanctified and profitable to the Lord, prepared unto every good work. Pursue justice, faith, charity, and peace with them that call on the Lord out of a pure heart. (*2 Tim. ii. 21, 22.*)

And the Lord said to Samuel; I judge not according to the look of man; for man seeth those things that appear, but the Lord beholdeth the heart. (*1 Sam. xvi. 7.*) Know the God of thy father, and serve Him with a perfect heart, and a willing mind; for the Lord searcheth all hearts, and understandeth all the thoughts of minds. (*1 Paral. xxviii. 9.*) Now, therefore, fear the Lord, and serve Him with a perfect and most sincere heart. (*Jos. xxiv. 14.*)

My son, hearken to my words, and incline thy ear to my sayings. Let them not depart from thy eyes; keep them in the midst of thy heart; for they are life to those

that find them, and health to all flesh. With all watchfulness keep thy heart, because out of it are the issues of life. (*Ps. xv. 20—23.*)

The things which proceed out of the mouth, come forth from the heart; and those things defile a man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies. These are the things that defile a man. (*Matt. xv. 18—20.*) Doth a fountain send forth through the same passage sweet and bitter water? Can the fig tree, my brethren, bear grapes, or the vine, figs? So neither can the salt water yield sweet. (*James iii. 11, 12.*)

All things are clean to the clean, but to the defiled, and the unbelievers, nothing is clean; but both their mind and their conscience are defiled. (*Tit. i. 15.*)

May the God of peace himself sanctify you in all things; that your whole spirit, and soul, and body be preserved blameless for the coming of our Lord Jesus Christ. The grace of our Lord Jesus Christ be with you. Amen. (*1 Thess. v. 23, 28.*)



BLESSED ARE THE PEACEMAKERS.

Blessed are the peacemakers, for they shall be called the children of God. MATT. v. 9.

The seventh of the Beatitudes pronounced by our Blessed Lord, in his Sermon on the Mount.

TRUTH is sprung out of the earth, and Justice hath looked down from heaven. Mercy and Truth have met each other; Justice and Peace have kissed. (*Ps. lxxxiii. 10.*)

If it be possible, as much as is in you, have peace with all men. Follow after the things that are of peace: and

keep the things that are of edification one towards another. (*Rom. xii. 18, 19.*)

Where contention is, there is every evil work. But the wisdom that is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation. And the fruit of justice is sown in peace, to them that make peace. (*James. iii. 16—18.*) The fruit of the spirit is, charity, joy, peace, patience, benignity, goodness, long animity, mildness, faith, modesty, continency, chastity. (*Gal. v. 22, 23.*)

For the rest, brethren, rejoice; be perfect; take exhortation; be of one mind; have peace: and the God of peace and of love will be with you. (*2 Cor. xiii. 11.*) Cast out the scoffer, and contention shall go out with him; and quarrels and reproaches shall cease. Hatred stirreth up strifes, but charity covereth all sins. (*Pro. x. 10, 12.*) Contend not in words, for it is to no profit, but to the subversion of the hearers. (*2 Tim. ii. 14.*) And finally, be ye all of one mind, having compassion one for another, loving brotherhood, merciful, modest, humble; not rendering evil for evil, nor railing for railing, but, on the contrary, blessing: for unto this you are called, that by inheritance you may possess a blessing. For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil, and do good: let him seek after peace, and pursue it. (*1 Pet. iii. 8—11.*)

Now the God of peace, who brought again from the dead the great pastor of the sheep, our Lord Jesus Christ, in the blood of the everlasting testament, make you perfect in every good work, that you may do his will; working in you that which is well-pleasing in his sight, through Jesus

Christ; to whom is glory for ever and ever. Amen. (*Heb.* xiii. 20, 21.)

THE PEACE OF GOD.

Peace I leave you; my peace I give you: not as the world giveth, do I give it unto you. These things have I spoken to you, that in me you may have peace. JOHN xiv. 27. xvi. 33.

Words of our Blessed Lord to his disciples, in his discourse on the eve of his passion.

You were at that time without Christ, but now in Jesus Christ, you who, some time, were afar off, are made near by the blood of Christ. For He is our peace . . . And coming, he preached peace to you, who were afar off, and peace to them who were near at hand. (*Eph.* ii. 12—17.) Making peace through the blood of his cross, both as to the things that are on earth, and the things that are in heaven. (*Col.* i. 20.)

Therefore being justified by faith, let us have peace with God through our Lord Jesus Christ. By whom also we have access, through faith, into this grace wherein we stand, and glory in the hope of the glory of the sons of God. And not only so, but we glory also in tribulations, knowing that tribulation worketh patience; and patience trial; and trial hope; and hope confoundeth not: because the charity of God is poured out into our hearts, by the Holy Ghost who is given to us. (*Rom.* v. 1—5.)

If thou shalt say: It is well; thy servant shall have peace. (*1 Kings* xx. 7.) Thou wilt keep peace; peace, because we have hoped in Thee. O Lord, thou wilt give us peace! (*Isa.* xxvi. 12.)

There is much peace to those who have loved thy law. (*Ps. cxviii. 165.*) Seek peace and pursue it; (*Ps. xxxiii. 14.*) and the God of love and peace shall be with you. (*2 Cor. xiii. 11.*)

Now the Lord of peace himself give you everlasting peace in every place. The Lord be with you all. (*2 Thess. iii. 16.*) And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus. (*Phil. iv. 7.*)

Let the peace of Christ rejoice in your hearts; (*Col. iii. 15.*) and may the God of peace himself sanctify you in all things, that your whole spirit, and soul, and body be preserved blameless for the coming of our Lord Jesus Christ. (*1 Thess. v. 23.*)



NO PEACE FOR THE WICKED.

And when Jesus drew near, seeing the city of Jerusalem, He wept over it, saying: 'If thou also hadst known, and that in this thy day, the things that are for thy peace: but now they are hidden from thy eyes!' ST. LUKE xix, 41, 42.

I, EVEN I have spoken, and called: Come ye near unto me, and hear this. I have not spoken in secret; from the beginning, ere it was done, I was there. . . Thus saith the Lord thy redeemer, the holy one of Israel: I am the Lord thy God, that teach thee profitable things, that govern thee in the way that thou walkest. O that thou hadst hearkened to my commandments! thy peace had been as a river, and thy justice as the waves of the sea. (*Isa. xlviii. 15—18.*)

The wicked are like the raging sea, which cannot rest,

and the waves thereof cast up dirt and mire. There is no peace for the wicked, saith the Lord God. (*Isa. lvii. 20, 21.*)

God hath given to a man that is good in his sight wisdom, and knowledge, and joy; but to the sinner he hath given vexation, and superfluous care. (*Eccl. ii. 26.*) Evil men have no hope of things to come: the lamp of the wicked shall be put out. (*Pro. xiii. 9.*)

Alas, alas, alas, O Lord God! hast Thou then deluded this people, saying; You shall have peace: and behold a sword reacheth even unto the soul. We have heard a voice of terror, there is fear and no peace. Thy men of peace have deceived thee, and have prevailed against thee; they have plunged thy feet in the mire, and in a slippery place, and then have departed from Thee. Why hast Thou struck us, so that there is no healing for us? We have looked for peace, and there is no good; for the time of healing, and behold trouble. (*Jer. iv. 10. xxx. 5. xxxviii. 22. xiv. 19.*) I said: These men, always err in heart; they have not known my ways; so I swore in my wrath that they shall not enter into my rest. (*Psa. xciv. 10, 11.*)

PERSECUTION FOR CHRIST'S SAKE.

Blessed are they that suffer persecution for justice sake, for theirs is the kingdom of heaven. Blessed are you when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake; rejoice, and be exceeding glad, because your reward is very great in heaven: for

so they persecuted the prophets, that were before you.

ST. MATT. v. 10—12.

*The eighth of the Beatitudes pronounced by our Blessed Lord,
in his Sermon on the Mount.*

AND when Jeremias had made an end of speaking all that the Lord had commanded him, the priests, and the prophets, and all the people, laid hold on him, saying: Let him be put to death, why hath he prophesied in the name of the Lord? And the priests and the prophets spoke to the princes, and to all the people, saying: The judgment of death is for this man, because he hath prophesied against this city, as you have heard with your ears. Then Jeremias spoke to all the princes, and to all the people, saying: The Lord sent me to prophecy concerning this house, and concerning this city all the words that you have heard. Now therefore amend your ways, and your doings, and hearken to the voice of the Lord your God; and the Lord will repent him of the evil that He hath spoken against you. But as for me, behold, I am in your hands: do with me what is good and right in your eyes. But know ye, and understand, that if you put me to death, you will shed innocent blood against your own selves, and against this city, and the inhabitants thereof. For in truth the Lord sent me to you, to speak all these words in your hearing. Then the princes, and all the people said to the priests, and to the prophets: There is no judgment of death for this man, for he hath spoken to us in the name of the Lord our God. (*Jer. xxvi. 8—16.*)

O God, why hast Thou cast us off? why is thy wrath enkindled against the sheep of thy pasture? Remember thy congregation, which Thou hast possessed from the beginning; the sceptre of thine inheritance which Thou hast redeemed; mount Sion in which Thou hast dwelt.

Lift up thy hand against their pride; see what things the enemy hath done wickedly in thy sanctuary, and the boasts of them that hate Thee, made in the midst of thy solemnity. As with axes in a wood of trees, they have cut down the gates thereof; with an axe and hatchet they have brought it down. They have set fire to thy sanctuary; they have defiled the dwelling place of thy name on the earth. They said in their heart, the whole kindred of them together: Let us abolish all the festival days of God from the land. No signs have we seen, there is now no prophet; and He will know us no more.

How long, O God, shall the enemy reproach? is the adversary to provoke thy name forever? why dost Thou turn away thy hand? and thy right hand out of the midst of thy bosom forever? but God is our king before ages; He hath wrought salvation in the midst of the earth. Remember this; the enemy hath reproached the Lord, and a foolish people hath provoked thy name. Deliver not up to brute beasts the souls that confess to Thee; and forget not to the end the souls of thy poor. My lips shall greatly rejoice, when I shall sing to Thee, and my soul which Thou hast redeemed. Yea, and my tongue shall meditate on thy justice all the day, when they shall be confounded and put to shame that seek evils to me. Forget not the voices of thy enemies; the pride of them that hate Thee ascendeth continually. (*Ps. lxxiii. 1—23.*)

Bless them that persecute you; bless, and curse not. (*Rom. xii. 14.*) We are become fools for Christ's sake: we are reviled, and we bless; we are persecuted, and we suffer it; we are blasphemed, and we entreat [*call down blessings on our blasphemers.*]

CHRIST, THE JOY OF CONFESSORS.

Blessed shall you be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Be glad in that day, and rejoice; for behold, your reward is great in heaven. For according to these things did their fathers to the prophets. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more them of his household? If they have persecuted me, they will persecute you, LUKE vi. 22, 23. MATT. x. 24, 25. JOHN xv. 20.

Words of our Blessed Lord, on occasion of his sending his apostles upon their Mission.

To you it is given for Christ, not only to believe in Him, but also to suffer for his sake. (*Phil. i. 29.*) Thou art my servant; I have chosen thee, and have not cast thee away. Fear not, for I am with thee; turn not aside, for I am thy God. I have strengthened thee, and have helped thee; and the right hand of my Just One hath upheld thee. Behold, all that fight against thee shall be confounded and ashamed; they shall be as nothing, and the men shall perish that strive against thee. Thou shalt seek them, and shalt not find the men that resist thee; they shall be as nothing, and as a thing consumed the men that war against thee. For I am the Lord thy God, who take thee by the hand, and say to thee: Fear not, I have helped thee. Fear not thou worm of Jacob, you that are dead of

Israel: I have helped thee, saith the Lord, and thy Redeemer the Holy One of Israel. (*Isa. xli. 9—14.*)

Who is he that can hurt you, if you be zealous of good? But if also you suffer any thing for justice' sake, blessed are ye. And be not afraid of their terror, and be not troubled. This is thankworthy, if, for conscience towards God, a man endure sorrows, suffering wrongfully. For what glory is it, if, sinning and being buffeted, you suffer it? But if, doing well, you suffer patiently, this is thankworthy before God. For unto this you have been called; because Christ also suffered for us, leaving you an example, that you should follow his steps; who did no sin, neither was guile found in his mouth; who, when He was reviled, did not revile; when He suffered, He threatened not, but delivered himself to him that judged him unjustly.

Dearly beloved, think not strange the burning heat which is to try you, as if some new thing happened to you; but if you partake of the sufferings of Christ, rejoice, that, when his glory shall be revealed, you may also be glad with exceeding joy. If you be reproached for the name of Christ, you shall be blessed; for that which is of the honor, glory, and power of God, and that which is his Spirit, resteth upon you. But let none of you suffer as a murderer, or a thief, or a railer; but if as a Christian, let him not be ashamed, but let him glorify God in this name. Wherefore, let them also that suffer according to the will of God, commend their souls in good deeds to the faithful Creator. (*1 Pet. ii. 19—23. iii. 13, 14. iv. 10—19.*)

And calling in the apostles, after they had scourged them, they charged them that they should not speak at all in the name of *JESUS*, and they dismissed them. And they indeed, went from the council rejoicing, that they were accounted worthy to suffer reproach for the name of *JESUS*.

And every day they ceased not, in the temple, and from house to house, to teach and preach Christ Jesus. (*Acts* v. 40—42.)

A faithful saying; If we suffer with Christ, we shall also reign with Christ. (*2 Tim.* ii. 12.)

CHRIST, THE STENGTH OF MARTYRS.

And you shall give testimony; and they will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you, will think that he doeth a service to God. Behold, I send you as sheep in the midst of wolves, Be ye, therefore, wise as serpents and simple as doves. But beware of men. For they will deliver you up in councils, and they will scourge you in their synagogues. And you shall be brought before governors, and before kings, for my sake, for a testimony to them and to the Gentiles; but when they shall deliver you up, take no thought how or what to speak: for it shall be given you in that hour what to speak. For it is not you that speak, but the Spirit of your Father that speaketh in you. Therefore, fear ye not; fear ye not them that kill the body, and are not able to kill the soul; but rather fear Him that can destroy both soul and body into hell. Whosoever will save his life, shall lose it; and whosoever shall lose his life for my sake, and for the Gospel, shall save it.
JOHN xvi. 2. MATT. x. 15—20. 27, 39.

Words of our Blessed Lord to his disciples, upon sending them on their Mission.

FEAR none of those things which thou shalt suffer. Behold, the devil will cast some of you into prison that you

may be tried; and you shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life. He, that hath an ear, let him hear what the Spirit saith to the churches; he that shall overcome, shall not be hurt by the second death. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying; How long, O Lord, holy and true! dost thou not judge, and revenge our blood on them that dwell on the earth? And white stoles were given to each of them one; and it is said to them, that they should rest yet for a little time till their fellow servants and their brethren who were to be slain even as they, should be filled up. And one of the ancients answered, and said to me; Who are these that are clothed in white robes? and whence are they come? And he said to him; My lord, thou knowest. And he said to me; These are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. Blessed are they that wash their robes in the blood of the Lamb; that they may have a right to the tree of life, and may enter in by the gates into the city. (*Apoc. ii. 10, 11. vi. 9—11. vii. 13, 14. xxii. 14.*)



GRATITUDE TO GOD.

Go into the house to thy friends, and tell them how great things the Lord hath done for thee, and that He hath had mercy on thee. ST. MARK V. 19.

Words of Jesus Christ to the man out of whom he had cast forth an evil spirit.

Now the man out of whom the devils were de-

parted, besought Jesus that he might be with him. But Jesus sent him away, saying; Return to thy house, and tell how great things God hath done to thee. And he went through the whole city, publishing how great things Jesus had done to him.
ST. LUKE viii. 38, 39.

AND the people rejoiced, when they promised their offerings willingly; because they offered them to the Lord with all their heart; and David the king rejoiced also with a great joy. And he blessed the Lord before all the multitude, and he said; Blessed art thou, O Lord the God of Israel, our Father from eternity to eternity. Thine, O Lord, is magnificence, and power, and glory, and victory; and to thee is praise; for all that is in heaven, and in earth, is thine: thine is the kingdom, O Lord, and thou art above all princes. Thine are riches, and thine is glory; thou hast dominion over all: in thy hand is power and might; in thy hand greatness, and the empire of all things.

Now, therefore, our God, we give thanks to Thee; and we praise thy glorious name. Who am I, and what is my people, that we should be able to promise Thee all these things? all things are thine: and we have given Thee what we received of thy hand. O Lord our God, all this store that we have prepared to build Thee a house for thy holy name, is from thy hand; and all things are thine. I know, my God, that thou provest hearts, and lovest simplicity; wherefore, I also in the simplicity of my heart, have joyfully offered all these things: and I have seen with great joy thy people which are here present, offer Thee their offerings. (1 Paral. xxix. 9.)

David's thanksgiving at the building of the Temple.

When thou hast enjoyed the abundance of all things, take heed, and beware lest at any time thou forget the Lord thy God, and neglect his commandments, and judgments, and ceremonies, which I command thee this day; lest after thou hast eaten and art filled, hast built goodly houses, and dwelt in them, and shalt have herds of oxen and flocks of sheep, and plenty of gold and of silver, and of all things, thy heart be lifted up, and thou remember not the Lord thy God; lest thou should say in thy heart; My own might, and the strength of my own hand, have achieved all these things for me. But remember the Lord thy God, that He hath given all to thee. (*Deut. viii. 11—18.*)

In those days Ezechias was sick even to death, and he prayed to the Lord, and He heard him, and give him a sign; but he did not render again according to the benefits which he had received; for his heart was lifted up, and wrath was enkindled against him, and against Juda and Jerusalem. And he humbled himself afterwards, because his heart had been lifted up, both he and the inhabitants of Jerusalem; and therefore, the wrath of the Lord came not upon them in the days of Ezechias. (*2 Paral. xxxii. 24—26.*)

What hast thou that thou hast not received? And if thou hast received, why dost thou glory, as if thou hadst not received it? (*1 Cor. iv. 7.*) Give thanks always for all things, in the name of our Lord JESUS CHRIST, to God and the Father. (*Eph. v. 20.*)

Bless the Lord, O my soul, and let all that is within me bless his holy name. Bless the Lord, O my soul, and never forget all he hath done for thee; (*Ps. cii. 10.*) in all things giving thanks, for this is the will of God in Christ Jesus concerning you all. (*1 Thess. v. 18.*)

GUARDIAN ANGELS.

And Jesus calling unto Him a little child, set him in the midst of them; and said, See that you despise not one of these little ones; for I say to you, that their angels in heaven always see the face of my Father who is in heaven. It is written: That he hath given his Angels charge of thee; and in their hands shall they bear thee up, lest, perhaps, thou hurt thy foot against a stone. MATT. xviii. 2. 10.

Words of our Blessed Lord to his disciples.

THE angel of the Lord shall encamp round about them that fear Him, and shall deliver them. (*Ps. xxxiii. 8.*) Are they not all ministering spirits, sent to minister for those who shall receive the inheritance of salvation? (*Heb. i. 14.*)

I say to you, there shall be joy before the angels of God upon one sinner doing penance. (*Luke xv. 10.*)

And an angel came, and stood before the altar, having a golden censer; and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar, which is before the throne of God; and the smoke of the incense of the prayers of the saints ascended up before God, from the hand of the angel. (*Apoc. viii. 3, 4.*)

Bless the Lord, all ye his angels; you that are mighty in strength, and execute his word, hearkening to the voice of his orders. (*Ps. ci. 20.*)

And the angel said to Tobias; Bless ye the God of heaven; give glory to Him in the sight of all that live; because He hath shown his mercy to you; for it is good to hide the secret of a king, but honorable to reveal and confess the works of God. I discover then the truth unto

you ; and I will not hide the secret from you. When thou didst pray with tears, and didst bury the dead by night, I offered thy prayer to the Lord. And because thou wast acceptable to God, it was necessary that temptation should prove thee. And now the Lord hath sent me to heal thee, and to deliver Sara thy son's wife from the devil. For I am the Angel Raphael, one of the seven, who stand before the Lord. And when they had heard these things, they were troubled ; and being seized with fear, they fell upon the ground on their face. And the Angel said to them : Peace be to you ; fear not. For when I was with you, I was there by the will of God ; bless ye Him, and sing praises to Him. I seemed indeed to eat and to drink with you ; but I use an invisible meat and drink, which cannot be seen by men. It is time, therefore, that I return to Him that sent me : but bless ye God, and publish all his wonderful works. And when He had said these things, He was taken from their sight, and they could see Him no more. (*Tobias. xii. 6—21.*)

TRUSTING IN OURSELVES.

Jesus spoke this parable to some who trusted in themselves as just, and despised others. Two men went up into the temple to pray, the one a Pharisee, and the other a publican. The Pharisee standing, prayed thus with himself : O God, I give Thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, nor such as this publican. I fast twice in the week ; I give tithes of all that I possess. And the publican, standing afar off, would not so much as lift his eyes towards heaven, but struck his breast, saying : O God, be merciful to

me a sinner ! I say to you, this man went down to his house justified rather than the other : because every one that exalteth himself, shall be humbled ; and he that humbleth himself, shall be axalted.
ST. LUKE xviii. 9—14.

A MAN cannot receive any thing except it be given him from heaven. (*John iii. 27.*)

Words of John the Baptist to his disciples.

Doth the master thank the servant, because he did the things which He commanded him ? I think not. So you also, when you shall have done all the things that are commanded you, say : We are unprofitable servants ; we have done that which we ought to do. (*Luke xvii. 9, 10.*)

Their own arm did not save them ; but by thy right hand, and by the light of thy countenance were they saved. (*Ps. xliii. 4.*) They shall laugh at him and say : Behold the man that made not God his helper, but who trusted in his sufficiency. (*Ps. xli. 8.*) Wo to you apostate children, saith the Lord, that you would take counsel, and not of me ; and would begin a web, and not by my spirit ; and have confidence, but not in the Holy one of Israel. (*Is. xxx. 1.*)

Blessed be the man that trusteth in the Lord, and the Lord shall be his confidence. O Lord, the hope of Israel, all that forsake Thee shall be confounded ; they that depart from Thee, shall be written in the earth, because they have forsaken the Lord, the vein of living waters. Heal me, O Lord, and I shall be healed ; save me, and I shall be saved ; for Thou art my praise. (*Jer. xvii. 7, 13, 14.*)

Shall not my soul be subject to God ? for from Him is my salvation, for He is my God and my Saviour ; He is my protector. But be thou, O my soul, subject to God, for from Him is my patience ; for He is my God and my

Saviour ; He is my helper, I shall not be moved. In God is my salvation and my glory ; He is the God of my help, and my hope is in God. Trust in Him all ye congregation of people ; pour out your hearts before Him : God is our helper forever. (*Ps. lxi. 2—9.*)

Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of vicissitude. (*James i. 17.*) Where is then thy boasting ? It is excluded. (*Rom. iii. 27.*) For if any man think himself to be something, whereas he is nothing, he deceiveth himself, (*Gal. vi. 3.*) for we are not sufficient to think any thing of ourselves, as of ourselves, but our sufficiency is from God : (*2 Cor. iii. 5.*) I can do all things in Him who strengtheneth me. (*Phil. iv. 13.*)



PRESUMPTION.

And James and John the sons of Zebedee, came to Jesus saying ; Master, we desire, that whatsoever we shall ask, thou wouldst do it for us. But He said to them ; What would you that I should do for you ? and they said : Grant to us, that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. And Jesus said to them : You know not what you ask. ST. MARK x. 35—38.

O LORD, keep thy servant from presumptuous sins ; let them not have dominion over me. (*Ps. xviii. 14.*) The man that will do presumptuously, and refuse to obey the commandment of the priest, who standeth to minister to the Lord God, that man shall die, and Thou shalt take away the evil from Israel. And all the people hearing it

shall fear, and shall do no more presumptuously. Take heed and beware lest thou forget the Lord thy God, and neglect his commandments; lest thy heart be lifted up, and thou remember not the Lord thy God. But thou wouldst say in thy heart: My own might and the strength of my own hand have achieved all these things for me. (*Deut.* viii. 11, 14, 17. xvii. 12, 13.)

Boast not for to-morrow; for thou knowest not what the day to come may bring forth. (*Pro.* xxvii. 1.) Behold now, you who say: To-day or to-morrow, we will go into such a city; and there we will spend a year, and will traffic, and make gain: whereas you know not what shall be on the morrow. For what is your life? It is a vapor which appeareth for a little while, and afterwards shall vanish away. Instead of that you should say: If the Lord will; and, If we shall live, we will do this or that. But now you glory in your arrogancies. All such glorifying is wicked. (*James* iv. 13—16.)

Why dost thou glory in malice, thou that art mighty in iniquity? (*Psa.* li. 3.) Thus saith the Lord: Let not the wise man glory in his wisdom, and let not the strong man glory in his strength, and let not the rich man glory in his riches. But let him that glorieth glory in this, that he understandeth and knoweth me, for I am the Lord that exercise mercy, and judgment, and justice in the earth: for these things please me, saith the Lord. (*Jer.* xi. 23, 24.) We must not be high-minded, but fear. (*Rom.* xi. 20.) Blessed is he that watcheth; (*Apo.* xvi. 15.) let not him who is girt with his armor, boast himself as one ungirded; [*who has put off his armor, after the victory.*] (*3 Kings.* xx. 11.) knowing that while we are in the body (*2 Cor.* v. 6.) we may not boast, not knowing what the day may bring forth. (*Pro.* xxvii. 1.) Jesus saith to his disciples: You will all be scandalized in me this night, for it is written:

I will strike the shepherd, and the sheep shall be dispersed. But Peter saith to Him : Although all shall be scandalized in Thee, yet not I. Now Peter sat without in the court, and there came to him a servant-maid saying : Thou also wast with JESUS the Galilean. (*Matt.* xxvi. 35. 69—74.) but He denied before them all, saying : I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to them that were there : This man also was with JESUS of Nazareth. And again he denied with an oath ; I know not the man. And after a little while they came that stood by, and said to Peter : Surely thou also art one of them : for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man ; and immediately the cock crew, and the Lord turning looked on Peter. And Peter remembered the word of the Lord, as He had said : Before the cock crow, thou shalt deny me thrice. And Peter going out wept bitterly. (*Luke* xxii. 61, 62.)



HUMILITY.

Every one that exalteth himself, shall be humbled ; and he that humbleth himself, shall be exalted. ST. LUKE xxiv. 11.

Words of our blessed Lord to the Jews.

THE High and the Eminent, that inhabiteth eternity ; He whose name is Holy, dwelleth in the high and holy place, and with a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite. (*Isa.* lvii. 15.) Where pride is, there also shall be reproach ; but where humility is, there also is wisdom. Pride goeth before destruction, and the spirit is lifted up

before a fall. The fruit of humility is the fear of the Lord, riches, and glory, and life. Before destruction, the heart of a man is exalted; and before he is glorified, it is humbled. (*Prov.* xi. 2. xvi. 19. xviii. 12. xxii. 4.) Do ye insinuate humility one to another; for God resisteth the proud, and giveth grace to the humble. (*Pet.* v. 5.) Be subject, therefore, to God; (*James* iv. 7,) for them that walk in pride He is able to abase. (*Dan.* iv. 34.) Be humbled in the sight of the Lord, and He will exalt you; (*James* iv. 10,) not puffed up with pride, lest thou fall into the snare of the devil. (1 *Tim.* iii. 6.)

When thou art invited to a feast, go, sit down in the lowest place, that when he who invited thee cometh, he may say to thee; Friend, go up higher. Then shalt thou have glory before them that sit at table with thee. (*Luke* xiv. 10.) Jesus said to his disciples; I have given you an example, that as I have done to you, so you do also. Amen, amen, I say to you; The servant is not greater than his lord, neither is the apostle greater than he that sent him. If you know these things, you shall be blessed if you do them. (*John* xv. 15—17.) And there entered a thought into some of the disciples, which of them should be greater. But Jesus, seeing the thoughts of their heart, took a child, and set him by him, and said to them; Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth Him that sent me. For he that is the least among you all, he is the greatest. (*Luke* ix. 46—48.) If there be, therefore, any consolation in Christ, if any comfort of charity, if any fellowship of the Spirit, if any bowels of commiseration; fulfil ye my joy, that you be of one mind, having the same charity, being of one accord, agreeing in sentiment. Let nothing be done through strife, nor by vain-glory; but in humility, let each esteem others better than themselves;

for let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it no robbery to be equal with God; but emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man, he humbled himself, becoming obedient unto death, even to the death of the cross. (*Phil.* ii. 1—8.) Grace be to you, and peace from God our Father, and from the Lord Jesus Christ. (*Col.* i. 3.)

WHOM THE LORD LOVETH HE CHASTISETH.

These things saith the faithful and true Witness [the Lord Jesus ;] Such as I love, I rebuke and chastise, APOC. iii. 14, 19.

THUS saith the Lord of hosts; I will be to him a father, and he shall be to me a son; and if he commit any iniquity, I will correct him with the rod of men, and with the stripes of the children of men.

Words of the Lord to David, by the prophet Nathan.

Correct me, O Lord, but yet with judgment [*clemency*,] and not in thy fury, lest Thou bring me to nothing. (*Jer.* x. 24.)

My son, reject not the correction of the Lord, and do not faint when thou art chastised by Him; for whom the Lord loveth He chastiseth; and, as a father, in the son He pleaseth himself. (*Prov.* iii. 11, 12.) Blessed is the man whom God correcteth; refuse not, therefore, the chastising of the Lord; for He woundeth, and cureth, He striketh, and his hands shall heal. (*Job* v. 17, 18.)

If my children forsake my law, and walk not in my judgments; if they profane my justices, and keep not my commandments; I will visit their iniquities with a rod, and their

sins with stripes. But my mercy I will not take away from them, nor will I suffer my truth to fail. When once I have sworn by my holiness, the words that proceed from my mouth, shall not be made void. (*Ps. lxxxviii. 31—35.*) For thou, O God, hast proved us; Thou hast tried us by fire, as silver is tried. We have passed through fire and water, and Thou hast brought us out into a refreshment. (*Ps. lxxv. 10, 11.*) Lord, they have sought after Thee in distress; in the tribulation of murmuring thy instruction was with them. (*Isa. xxvi. 16.*) You have forgotten the consolation which speaketh to you as to children, saying; My son, neglect not the discipline of the Lord, neither be thou wearied whilst thou art rebuked by Him; for whom the Lord loveth, He chastiseth, and He scourgeth every son whom He receiveth. Persevere under chastisement. God offereth himself to you as to sons; for what son is he, whom the father doth not correct? But if you be without chastisement, whereof all are made partakers, then you are base-born, and not sons. Moreover, we have had fathers of our flesh, who corrected us, and we gave them reverence; shall we not much more obey the father of our spirits, and live? And they, indeed, for a few days chastised us according to their own pleasure; but He, for our profit, that we might be partakers of his holiness. Now, no chastisement for the present seemeth to bring with it joy, but sorrow; but afterwards it will yield to them that are exercised by it, the most peaceable fruit of justice. (*Heb. xii. 5—11.*)

Now, as for those who suffer according to the will of God, let them commend their souls in good deeds to the faithful Creator. (*1 Pet. iv. 19.*)

TRIBULATION.

In the world you shall have tribulation, but have confidence, ST. JOHN xvi. 33.

Words of our Blessed Lord to his disciples, in his discourse after his last supper.

LET no man be moved in these tribulations; for yourselves know, that we are appointed thereunto. (1 *Thes.* iii. 3.) In all things we suffer tribulation, but are not distressed; we are straitened, but are not destitute; we suffer persecution, but are not forsaken; we are cast down, but we perish not: always bearing about in our body the dying of Jesus, that the life also of Jesus may be made manifest in our bodies. For we who live are always delivered unto death for Jesus' sake, that the life also of Jesus may be made manifest in our mortal flesh. For as the sufferings of Christ abound in us, so also by Christ doth our comfort abound; knowing that as you are partakers of the sufferings, so shall you be also of the consolation. Therefore I take pleasure in my infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake. For when I am weak, then I am powerful. For our present tribulation, which is momentary and light, worketh for us above measure exceedingly an eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen. For the things which are seen, are temporal; but the things which are not seen, are eternal. (2 *Cor.* i. 5—7. iv. 8—11, 17, 18. xii. 10.)

This is thankworthy, if, for conscience towards God, a man endures sorrows, suffering wrongfully. For what glory is it, if, sinning and being buffeted, you suffer it? But, if, doing well, you suffer patiently, this is thankworthy

before God. For unto this you have been called; because Christ also suffered for us, leaving you an example, that you should follow his steps; who did no sin, neither was guile found in his mouth. Who, when he was reviled, did not revile; when He suffered. He threatened not; but delivered himself to him that judged him unjustly: who his ownself bore our sins in his body upon the tree; that we, being dead to sins, should live to justice; by whose stripes you were healed. (*Pet. ii. 19—24.*)

We are heirs indeed of God, and joint-heirs with Christ: yet so, that if we suffer with Him, we may also be glorified with Him. For I reckon that the sufferings of this present time are not worthy to be compared with the glory to come, which shall be revealed in us. (*Rom. viii. 17, 18.*)

Through many tribulations we must enter into the kingdom of God. (*Acts xiv. 21.*) But the God of all grace, who hath called us unto his eternal glory in Christ Jesus, after that you have suffered a little, will himself perfect you, and confirm you, and establish you. To Him be glory and dominion forever and ever. Amen.



RESIGNATION TO THE DIVINE WILL.

O my Father, if this chalice cannot pass away, but I must drink it, Thy will be done! ST. MATT. xxvi. 42.

Prayer of our Blessed Lord, in the garden of Gethsemani.

THE will of the Lord be done! (*Acts xxi. 14.*) For it is God who worketh in you both to will and to accomplish, according to his good will. (*Phil. ii. 13.*)

Let this way be my comfort, that, though He afflict me with sorrow, and spare not, I contradict not the words of

the Holy One. If we have received good things at the hand of God why should we not receive evil? (*Job. vi. 10. xi. 10.*) Shall not both evil and good proceed out of the mouth of the Highest? Why hath a living man murmured, a man suffering for his sins? (*Lam. iii. 38, 39.*)

The Lord is compassionate and merciful; long suffering and plenteous in mercy. He will not always be angry, nor will he threaten forever. He hath not dealt with us according to our sins, nor rewarded us according to our iniquities; for according to the height of the heaven above the earth, He hath strengthened his mercy towards them that fear Him. (*Ps. cii. 8—11.*)

And after all that is come upon us for our most wicked deeds and our great sin, seeing that Thou our God hast saved us from our iniquity, and hast given us a deliverance as at this day, O Lord God of Israel, behold, we are before Thee in our sin; for there can be no standing before Thee in this matter. (*1 Esdras x. 13, 15.*) I will bear the wrath of the Lord, because I have sinned against Him; until he judge my cause, and execute judgment for me. He will bring me forth into the light, and I shall behold his justice. (*Mich. vii. 9.*)

We know that to them that love God, all things work together unto good, to such as according to his purpose are called to be saints. (*Rom. viii. 28.*) Do not therefore lose your confidence, which hath a great reward. For patience is necessary for you, that, doing the will of God, you may receive the promise. For yet a little and a very little while, and He that is to come, will come, and will not delay. (*Heb. x. 35—37.*) Be you humble, therefore, under the mighty hand of God, that He may exalt you in the time of visitation. (*2 Pet. v. 6.*) They who suffer according to the will of God, let them commend their souls in good deeds to their faithful Creator, (*1 Pet. iv. 19.*) who

is able to preserve them without sin, and to present them spotless before the presence of his glory with exceeding joy, in the coming of our Lord Jesus Christ.

And to the only God our Saviour, through Jesus Christ our Lord, be glory and majesty, dominion and power, both now and forever and ever. Amen. (*Jude 24, 25.*)

CHRIST, WHOSE YOKE IS SWEET, AND WHOSE BURDEN IS LIGHT.

Come to me, all ye that labor and are heavy laden, and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek and humble of heart; and you shall find rest to your souls. For my yoke is sweet, and my burden light. ST. MATT. xi. 28—30.

Words of our Blessed Saviour to his disciples.

THIS is the charity of God, that we keep his commandments; and his commandments are not heavy. (1 *John v. 3.*) Blessed is the man whom Thou shalt instruct, O Lord, and shalt teach him out of thy law. That Thou mayst give him rest from the evil days. (*Psa. xciii. 12, 13.*)

In that day the Lord of hosts shall be a crown of glory, and a garland of joy to the residue of his people. Give ear, O my son, to the words of wisdom; put thy feet into her fetters, and thy neck into her chains; bow down thy shoulder, and bear her, and be not grieved with her bands. When thou hast gotten her, let her not go; for in the latter end thou shalt find rest in her, and she shall be turned to thy joy. Then shall her fetters be a strong defence for thee, and a firm foundation, and her chain a robe of glory.

For in her is the beauty of life, and her bands are a healthful binding. (*Eccles. vi. 24—31.*) Thou hast been wearied in the multitude of thy ways, yet thou saidst not; I will rest. To whom He said; This is my rest, wherewith I refresh the weary, and this is my refreshing. (*Isa. xxviii. 5, 12. xlvii. 10.*)

Blessed is the man that findeth wisdom. Length of days is in her right hand, and in her left hand riches and glory; her ways are beautiful ways, and all her paths are peace. She is a tree of life to them that lay hold on her, and he that shall retain her is blessed. And she shall be life to thy soul, and grace to thy lips. Then shalt thou walk confidently in thy way, and thy foot shall not stumble; if thou sleep, thou shalt not fear; thou shalt rest, and thy sleep shall be sweet. (*Prov. iii. 15—24.*)

They that sow in tears shall reap in joy. Going, they went and wept, casting their seeds; but coming, they shall come with joyfulness, carrying their sheaves. (*Ps. cxv. 5—7.*)

Hear me, O Lord, for thy mercy is kind; look upon me according to the multitude of thy tender mercies. And turn not away thy face from thy servant, for I am in trouble; hear me speedily. Attend to my soul, and deliver it; save me because of my enemies. (*Ps. lxviii. 17—19.*)

I will remember the tender mercies of the Lord, the praise of the Lord, for all the things that the Lord hath bestowed upon us, and for the multitude of his good things to the house of Israel, which He hath given them according to his kindness, and according to the multitude of his mercies. And He said; Surely they are my people, children that will not deny; so He became their Saviour. In all their affliction He was not troubled, and the angel of his presence saved them; in his love, and in his mercy, He redeemed them. (*Isa. lxiii. 7—9.*)

For a small moment have I forsaken thee, but with great mercies will I gather thee. In a moment of indignation have I hid my face a little while from thee, but with everlasting kindness have I had mercy on thee, said the Lord thy Redeemer. (*Isa. liv. 7, 8.*)

The Lord hath chosen Sion, He hath chosen it for His dwelling. This is my rest forever and ever; here will I dwell, for I have chosen it. Turn, O my soul, into thy rest, for the Lord hath been bountiful to thee. For he hath delivered my soul from death, my eyes from tears, my feet from falling. I will please the Lord in the land of the living. (*Ps. cxxxi. 11, 14. cxiv. 7—9.*)

There remaineth a rest for the people of God; let us hasten, therefore, to enter into that rest. (*Heb. iv. 9, 11.*)



JOY IN THE LORD.

These things have I spoken to you, that my joy may be in you, and your joy may be filled. Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice; and you shall be sorrowful, but your sorrow shall be turned into joy. You now, indeed, have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man shall take from you. Hitherto you have not asked any thing in my name. Ask, and you shall receive, that your joy may be full. JOHN xv. 11, 20. xvi. 22, 24.

Words of our Blessed Redeemer, to his disciples, on the eve of his passion.

AND the redeemed of the Lord shall return, and shall come into Sion with his praise, and everlasting joy shall

be upon their heads; they shall obtain joy and gladness, and sorrow and mourning shall flee away. The Lord will comfort Sion, and will comfort all the ruins thereof, and He will make her desert as a place of pleasure, and her wilderness as the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of praise. And they that are redeemed by the Lord, shall return, and shall come into Sion singing praises, and joy everlasting shall be upon their heads; they shall obtain joy and gladness; sorrow and mourning shall flee away. I, I myself will comfort you. (*Isa. xxxv. 10. li. 3, 11, 12.*) They shall come with weeping, but I will bring them back in joy. (*Jer. xxxi. 9.*)

Be not sorrowful, for the joy of the Lord is our strength. (*2 Esdras viii. 10.*) The voice of rejoicing and of salvation is in the tabernacles of the just. The Lord is the portion of mine inheritance. The lines are fallen unto me in goodly places; for my inheritance is goodly to me. Thou hast made known to me the ways of life, Thou shalt fill me with joy with thy countenance; at thy right hand are delights even to the end. (*Ps. cxvii. 15. xv. 5, 6, 11.*)

I have trusted in thy mercy, and my heart shall rejoice in thy salvation; I will sing to the Lord, who giveth me good things, yea, I will sing to the name of the Lord the Most High. Let all that seek Thee rejoice, and be glad in Thee; and let such as love thy salvation, say always; The Lord be magnified. We are filled in the morning with thy mercy; we are rejoiced, and are delighted all our days. (*Ps. xii. 6. lxix. 5. xc. 14.*)

My soul shall rejoice in the Lord, and shall be delighted in his salvation. (*Ps. xxxiv. 9.*) Rejoice in the Lord always; again, I say, rejoice. (*Phil. iv. 4.*) And may the God of hope fill you with all joy and peace in believing; that you may abound in hope, and in the power of the Holy Ghost. (*Rom. xv. 13.*)

PURITY OF INTENTION.

Take heed that you do not your justice before men, that you may be seen by them ; otherwise you shall not have a reward from your Father, who is in heaven. When thou doest an alms-deed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honored by men. Amen I say to you, they have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth : that thy alms may be in secret, and thy Father, who seeth in secret, will repay thee. ST. MATT. vi. 1—4. Do good, hoping for nothing thereby ; and your reward shall be great, and you shall be sons of the Most High. ST. LUKE vi. 35.

Words of our Blessed Lord to his disciples.

Look to yourselves, that you lose not the things which you have wrought ; but that you may receive a full reward. (2 John i. 8.)

Let no man seek his own, but that which is for the welfare of another ; (1 Cor. x. 24.) each one not considering the things that are his own, but those that are other men's. For all seek the things that are their own, not the things that are Jesus Christ's. (Phil. ii. 4, 21.) But Christ died for all ; that they also, who live, may not now live to themselves but to Him, who died for them, and rose again. (2 Cor. v. 15.)

When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbors who are rich ; lest they also invite thee again, and a recompense be made to thee. But when thou makest a

feast, call the poor, the feeble, the lame, and the blind. And thou shalt be blessed, because they have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the just. (*Luke xiv. 12—14.*)

And the word of the Lord of Hosts came unto me, saying; Speak to all the people of the land, and to the priests, saying: When you fasted and mourned in the fifth and seventh month, did you keep a fast unto me? and when you did eat and drink, did you not eat for yourselves, and drink for yourselves? (*Zach. vii. 4—6.*)



LUKEWARMNESS.

Then shall many be scandalized; and because iniquity hath abounded, the charity of many shall grow cold. MATT. xxiv. 10, 12.

Words of our Blessed Lord, to his disciples.

SOME seed fell upon stony ground where it had not much earth; and it shot up immediately, because it had no depth of earth; and when the sun was risen, it was scorched; and because it had no root, it withered away. And these are they, who, when they have heard the word, immediately receive it with joy; and they have no root in themselves, but are only for a time: and then when tribulation and persecution ariseth for the word's sake, they are presently scandalized. (*Luke iv. 5, 16, 17.*)

I know thy works, that thou art neither cold, nor hot; I would thou wert cold, or hot: but because thou art lukewarm, and neither cold, nor hot, I will begin to vomit thee out of my mouth. (*Apoc. iii. 15, 16.*) But you brethren, be

not weary in well-doing. (2 *Thess.* iii. 13.) In carefulness not slothful; in spirit, fervent; serving the Lord: (*Rom.* xii. 11.) To him who knoweth to do good, and doth it not, to him it is sin. (*James* iv. 17.)

Jesus said to one of the multitude; Follow me. And he said: I will follow thee, Lord; but let me first take my leave of them that are at my house. Jesus said to him: No man putting his hand to the plough and looking back, is fit for the kingdom of God. (*Luke* ix. 61, 62.)

And Pilate saith to Jesus; 'What is truth?' And when he had said this, he went forth. (*John* xviii. 37, 38.)

And as Paul treated of justice, and chastity, and of the judgment to come, Felix being terrified, answered; For this time go thy way, but when I have a convenient time I will send for thee. (*Acts* xxiv. 25.)

Agrippa said to Paul; Within a little thou persuadest me to become a Christian. And Paul said; I would to God that, both in little and in much, not only thou, but also all that hear me this day, should become such as I also am—except these chains. (*Acts* xxvi. 28, 29.)

So Naaman came with his horses and chariots, and stood at the door of the house of Eliseus. And Eliseus sent a messenger to him, saying: Go, and wash seven times in the Jordan, and thy flesh shall recover health, and thou shalt be clean. Naaman was angry, and went away saying: I thought he would have come out to me, and standing would have invoked the name of the Lord his God, and touched with his hand the place of the leprosy, and healed me. Are not the Abana, and the Pharphar rivers of Damascus, better than all the waters of Israel, that I may wash in them, and be made clean? So as he turned, and was going away with indignation, his servants came to him, and said to him: Father, if the prophet had bid thee do some great thing, surely thou shouldst have

done it ; how much rather what He now hath said to thee : Wash, and thou shalt be clean ? (4 *Kings* iv. 9—13.)



ZEAL, ACCORDING TO KNOWLEDGE.

Jesus found in the temple them that sold oxen and sheep and doves, and the changers of money sitting ; and when he had made as it were a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen ; and the money of the changers he poured out, and the tables he overthrew. And to them that sold doves, He said : Take these things hence, and make not the house of my Father a house of traffic. And his disciples remembered that it was written : The zeal of thy house hath eaten me up. JOHN ii. 14—17.

BE not wise in your own conceits. . . There are they who have a zeal of God, but not according to knowledge ; (*Rom.* xii. 10, 16.) but be zealous for that which is good in a good thing always ; (*Gal.* iv. 18.) I say, through the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise ; but to be wise unto sobriety, and according as God hath divided to every one the measure of faith. (*Rom.* xii. 3.) Speak the words of truth and soberness. (*Acts.* xxvi. 25.)

Dearly beloved, taking all care to write to you concerning your common salvation, I was under a necessity to write to you, to beseech you to contend earnestly for the faith once delivered to the saints. (*Jude* i. 3.) Sanctify the Lord Christ in your heart, being always ready to satisfy every one that asketh you a reason of that hope which is in you. But with modesty and fear, having a good con-

science; that whereas they speak evil of you, they may be ashamed who falsely accuse your good conversation in Christ. (1 *Pet.* iii. 15, 16.)

I have spoken unwisely, and things that above measure exceeded my knowledge. (*Job.* xlii. 3.) Some going astray, are turned aside unto vain babbling; desiring to be teachers of the law, understanding neither the things they say, nor whereof they affirm. (1 *Tim.* i. 6, 7.)

Contend not in words, for it is to no profit, but to the subversion of the hearers. Avoid foolish and unlearned questions, knowing that they beget strifes, (2 *Tim.* xiv. 23.) furnishing questions, rather than the edification of God, which is faith.

Now the end of the commandment is charity from a pure heart, and a good conscience, and an unfeigned faith. From which things some, going astray, are turned aside to vain talk, desiring to be teachers of the law, understanding neither the things they say, nor those whereof they affirm. (1 *Tim.* i. 4—7.)

Let those who believe in God, be careful to excel in good works, in things good and profitable to men. But avoid foolish questions, and contentions, and strivings about the law; for they are unprofitable and vain. (2 *Tit.* iii. 8, 9.)



GOVERNMENT OF THE TONGUE.

But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment. MATT. xii. 36.

Words of Jesus Christ to the Pharisees.

I SAID; I will take heed to my ways, that I sin not with

my tongue; I have set a guard to my mouth, when the sinner stood against me; I was dumb, and was humbled, and kept silence even from good things. (*Ps. xxxviii. 1—3,*)

There is one that holdeth his peace, that is found wise; and there is another that is hateful, that is bold in speech. There is one that holdeth his peace, because he knoweth not what to say; and there is another that holdeth his peace, knowing the proper time. A wise man will hold his peace till he see opportunity; but a babbler, and a fool, will regard no time. He that useth many words shall hurt his own soul. Better is he that hideth his folly, than he that hideth his wisdom. The heart of a fool is like a broken vessel, and no wisdom at all shall it hold. (*Eccles. xx. 5—8, 33. xxi. 17.*)

Speak words of truth and sobriety. (*Acts xxvi. 25.*) The best word is the word in due season; it is like apples of gold inlaid upon a silver ground. (*Prov. xxv. 11.*)

And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. (*James i. 26.*) Let your conversation be worthy of the gospel of Christ. (*Phil. i. 27.*) Some mind earthly things, but our conversation is in heaven, from whence also we wait for the Saviour, our Lord Jesus Christ, who will reform the body of our lowliness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto Himself. (*Phil. iii. 20, 21.*)

The tongue is, indeed, a little member, and boasteth great things. Behold how small a fire kindleth a great wood; and the tongue is a fire, a world of iniquity. If any man offend not in word, the same is a perfect man; he is able with a bridle to turn about the whole body. (*James iii. 2, 5, 6.*)

He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil, and do good; let him seek peace, and pursue it; because the eyes of the Lord are upon the just, and his ears unto their prayers; but the countenance of the Lord is against them that do evil things. (1 *Pet.* iii. 10—12.)

Shun profane and vain speeches, for they grow much towards impiety. (2 *Tim.* ii. 15.) Let your speech be always in grace, seasoned with salt, that you may know how you ought to answer every man. (*Col.* iv. 6.) Speak, not as pleasing men, but God, who proveth our hearts; neither use at any time the speech of flattery. (1 *Thess.* ii. 4, 5.)

Dearly beloved, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires, which war against the soul, having your conversation good among the Gentiles; that, whereas they speak against you as evil doers, considering you by your good works, they may glorify God in the day of visitation. (1 *Pet.* ii. 11, 12.)



DANGER OF RICHES.

Wo to you that are rich, for you have your consolation. ST. LUKE vi. 24.

Words of our Blessed Lord to his disciples.

THE just shall see and fear, and shall laugh at the rich one, and say: Behold the man that made not God his helper; but who trusted in the abundance of his riches, and prevailed in his vanity. (*Psa.* xli. 8, 9.)

They who become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and

hurtful desires, which drown men in destruction and perdition. For covetousness is the root of all evils; which some desiring, have erred from the faith, and have entangled themselves in many sorrows. Charge the rich of this world not to be high-minded, nor to hope in uncertain riches, but in the living God (who giveth us abundantly all things to enjoy,) to do good, to be rich in good works, to distribute readily, to communicate to others, to lay in store for themselves, a good foundation against the time to come, that they may obtain true life. (1 *Tim.* vi. 9—19.)

Go to, ye rich; weep and howl for the miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver are cankered, and the rust of them shall be for a testimony against you, and shall eat your flesh like fire. You have stored up to yourselves wrath against the last days. (*James* v. 1—4.)

As the flower of the grass shall the rich man pass away; for the sun rose with a burning heat, and parched the grass, and the flower thereof fell off, and the beauty of the shape thereof perished; so also shall the rich man fade away in his ways: (*James* i. 10, 11,) in one hour are so great riches come to naught! (*Apoc.* xxi. 17.)

But piety with sufficiency is great gain; for we brought nothing into this world, and certainly we can carry nothing out; but having food, and wherewith to be covered, with these we are content. (1 *Tim.* vi. 6—9.)

Grace to you, and peace from God our Father, and from the Lord Jesus Christ. I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus; that in all things you are made rich in Him, in every word, and in all knowledge, as the testimony of Christ was confirmed in you. (1 *Cor.* i. 3—6.)

MAN'S TRUE TREASURE.

Lay not up for yourselves treasures on earth, where the rust and the moth consume, and where thieves dig through, and steal; but lay up for yourselves treasures in heaven, where neither the rust nor the moth doth consume, and where thieves do not dig through, nor steal: for where thy treasure is, there is thy heart also. ST. MATT. vi. 19—21.

Words of our blessed Lord, in his Sermon on the Mount.

To be rich towards God; (*Luke xii. 21*) to be rich in good works; (*1 Tim. vi. 18*) to be rich in faith, and to be heirs of the kingdom which God hath promised to them that love Him: (*James ii. 5.*) these are not treasures which the rust and the moth consume, and which thieves dig through and steal: (*Matt. vi. 19*) they are a treasure in heaven that faileth not; (*Luke xii. 33*) the glorious riches of God; (*Pro. viii. 18*) the faithful reward of those that sow justice, (*Prov. xi. 18*) and lay up in store for themselves a good foundation against the time to come, that they may obtain true life. (*2 Tim. vi. 19.*)

Be ye not deceived; God is not to be mocked: What things a man shall sow, those also shall he reap: he that soweth in the flesh, of the flesh shall reap corruption; but he that soweth in the Spirit, of the Spirit shall reap life everlasting. (*Gal. vi. 7, 8.*) Thus shall we be heirs of the promise. (*Heb. vi. 17.*) Fear not little flock, for it hath pleased your Father to give you a kingdom. (*Luke xii. 32.*)

They who would become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition. For covetousness is the root of all evils; which

• some desiring, have erred from the faith, and have entangled themselves in many sorrows. But thou, O man of God, fly these things. (1 Tim. vi. 9—11.)

They have called the people happy, that hath these things: but happy is that people whose God is the Lord. (Ps. cxliii. 15.)



VALUE OF THE SOUL.

What doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul? MATT. xvi. 26.

Words of our Blessed Lord to his disciples.

THEY that trust in their own strength, and glory in the multitude of their riches, no brother can redeem, nor shall man redeem; he shall not give to God his ransom, nor the price of the redemption of his soul. (Ps. lviii. 7—9.)

Jesus spoke a parable to the multitude, saying: The land of a certain rich man brought forth plenty of fruits, and he thought within himself, saying; What shall I do, because I have not where to lay up together my fruits? and he said; This I will do: I will pull down my barns, and will build greater, and into them will I gather all things that are grown to me, and my goods. And I will say to my soul; Soul, thou hast much goods laid up for many years; take thy rest, eat, drink, make good cheer. But God said to him; Thou fool, this night do they require thy soul of thee, and whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God. (Luke xii. 16—21.)

A grievous evil are riches kept to the hurt of the owner;

for they are lost with very great affliction. As man came forth naked from his mother's womb, so shall he return, and shall take nothing away with him of his labor. What then doth it profit him that he hath labored for the wind? (*Eccles.* iv. 6—8. v. 9—15.)

Say to the faint-hearted; Take courage, and fear not, behold, your God will bring the revenge of recompense: God himself will come, and will save you. Cast away from you all your transgressions, by which you have transgressed, and make to yourselves a new heart, and a new spirit: and why will you die, O house of Israel? For I desire not the death of him that dieth, saith the Lord God; return ye, and live. (*Isa.* xxxv. 4. xviii. 31, 32.) Now to Him, who is able to preserve you without sin, and to present you spotless before the presence of his glory, with exceeding joy, in the coming of our Lord Jesus Christ, to the only God our Saviour through Jesus Christ our Lord, be glory and magnificence, dominion and power, before all ages, and now, and for all ages of ages. Amen. (*Jude* xxiv. 25.)



THE EVANGELICAL COUNSEL.

Be you perfect, as also your heavenly Father is perfect. ST. MATT. v. 48.

Words of our Blessed Lord and Saviour, in his Sermon on the Mount.

AND behold one came to Jesus, and said to Him: Good master, what good shall I do, that I may have life everlasting? And Jesus said to him: If thou wilt enter into life, keep the commandments. . . The young man saith to Him: All these have I kept from my youth; what is yet

wanting to me? Jesus saith to him; If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me. And when the young man had heard this word, he went away sorrowful; for he had great possessions. Then Jesus said to his disciples; Amen I say to you, that a rich man shall hardly enter into the kingdom of heaven. And again I say to you; It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven. And when the disciples had heard this, they wondered very much, saying; Who, then can be saved? And Jesus, beholding, said to them; with men this is impossible, but with God all things are possible. (*Matt. xix. 16—26.*)

I am the Almighty God; walk before me, and be perfect. (*Gen. xvii. 1.*) Thou shalt be perfect, and without spot before the Lord thy God. (*Deut. xviii. 13.*) The lawgiver shall give you a blessing, you shall go forward from virtue to virtue. (*Psa. lxxxiii. 8.*) Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit. (*Psa. l. 14.*)

Walk worthy of God, who hath called you to his kingdom and glory. (*Thes. ii. 12.*) Let the man of God be perfect, furnished to every good work. (*2 Tim. iii. 17.*) This also we pray for, your perfection. (*2 Cor. xiii. 9.*)

The mystery which hath been hidden from ages and generations, but now is manifested to his saints, which is Christ, in you the hope of glory, whom we preach admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. Wherein also I labor, striving according to his working which He worketh in me in power. (*Col. i. 26—29.*) Wherefore, having the loins of your mind girded, being sober, hope perfectly for that grace which is offered you

at the revelation of Jesus Christ; as children of obedience, not conformed to the former desires of your ignorance; but according to Him who is holy, who hath called you, be you also holy in all conversation. For it was written; You shall be holy, because I am holy. (1 *Pet.* i. 13—16.)

For the rest, brethren, we pray and beseech you in the Lord Jesus, that, as you have received from us how you ought to walk and to please God, so also you would walk that you may abound the more. (1 *Thess.* iv. 1.)

THE LAMB OF GOD WHO TAKETH AWAY THE SINS OF THE WORLD.

John saw Jesus coming to him, and he saith; Behold the Lamb of God; behold, He who taketh away the sin of the world. JOHN i. 29.

KNOW this, that you were not redeemed with corruptible gold or silver, but with the precious blood of Christ, as of a lamb unspotted and undefiled; (1 *Pet.* i. 18, 19,) of one despised, and the most abject of men, a man of sorrows and acquainted with infirmity, and whose look was, as it were, hidden and despised. Surely, He hath borne our infirmities, and carried our sorrows; and we have thought Him, as it were a leper, and as one struck by God, and afflicted. But He was wounded for our iniquities, He was bruised for our sins; the chastisement of our peace was upon Him, and by his bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way; and the Lord hath laid upon Him the iniquity of us all. He was offered because it was his own will, and He opened not his mouth; He shall be led as a sheep to the slaughter, and shall be dumb as a lamb

before his shearer, and He shall not open his mouth. (*Isa.* liii. 3—7, 24, 25.)

Thou hast wearied me with thine iniquities. I, even I, am He that blotteth out thy transgressions for mine own sake, I will not remember thy sins.

We see Jesus, who was made a little less than the angels, for the suffering of death, crowned with glory and honor; that, through the grace of God, He might taste death for all. For it became Him, for whom are all things, and by whom are all things, who had brought many children into glory, to make the author of their salvation perfect by suffering. (*Heb.* ii. 9, 10.)

Christ hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God, for an odour of sweetness. (*Eph.* v. 2.) You know that He appeared to take away our sins, and that in Him there was no sin. Whosoever abideth in Him, sinneth not. (1 *John* iii. 5, 6.)

And I saw, and behold a Lamb standing, as it were slain. And the four living creatures, and the four and twenty ancients fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints. And they sung a new canticle, saying; Thou art worthy, O Lord, because Thou wast slain, and hast redeemed us to God in thy blood, out of every tribe, and tongue, and people, and nation. And hast made us to our God a kingdom, and priests, and we shall reign on the earth. And I saw, and I heard the voice of many angels round about the throne, and the living creatures and the ancients; and the number of them was thousands of thousands, saying, with a loud voice; Worthy is the Lamb that was slain, to receive power, and divinity, and wisdom and strength, and honor, and glory, and benediction. And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and

the things that are therein. I heard all saying; 'To Him that sitteth on the throne, and to the Lamb, benediction, and honor, and glory, and power, forever and ever. (*Apoc. v. 6—13.*)



WE ALL HAVE SINNED.

If I had not come, and spoken to them, they would not have sin; but now they have no excuse for their sin. JOHN xv. 22.

Words of our Blessed Lord to his disciples, in his discourse on the eve of his passion.

BEHOLD, I was conceived in iniquity, and in sin did my mother conceive me. (*Ps. iv. 7.*) The imagination of man's heart, is evil from his youth. (*Gen. viii. 21.*) We all have sinned, and do need the glory of God, being justified freely by his grace, through the redemption that is in Jesus Christ. (*Rom. iii. 23, 24.*) Who can say; My heart is clean, I am pure from sin? What is man that he should be without spot, and he that is born of a woman that he should appear just? Behold, among his saints none is unchangeable, and the heavens are not pure in his sight. How much more is man abominable, and unprofitable, who drinketh iniquity like water? (*Job xv. 14—16.*)

Every man is tempted, being drawn away by his own concupiscence, and allured. Then when concupiscence hath conceived, it bringeth forth sin; but sin, when it is completed, begetteth death. (*James i. 15.*) For the wages of sin, is death; but the grace of God, everlasting life, in Christ Jesus our Lord. (*Rom. vi. 23.*) Wo is me for my destruction; my wound is very grievous! But I said; Truly, this is my own evil, and I will bear it. (*Jer. x. 19.*)

If Thou, O Lord shouldst mark iniquities, Lord, who could stand it? (*Ps. cxxix. 3.*)

The works of the flesh are manifest; of the which I foretell you as I have foretold to you, that they who do such things shall not obtain the kingdom of God. (*Gal. v. 19, 21.*) To the sinner God hath said; Why dost thou declare my justices, and take my covenant in thy mouth; seeing that thou hast hated discipline, and hast cast my words behind thee? . . . Thy mouth hath abounded with evil, and thy tongue framed deceit; . . . these things hast thou done, and I was silent. Understand these things, you that forget God; lest he snatch you away, and there be none to deliver you. (*Ps. xlix. 16—22.*)



THE FORGIVENESS OF SINS.

Thy sins are forgiven thee. Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, He loveth less. LUKE vii. 47, 48.

Words of our Blessed Lord to Mary Magdalen.

BEHOLD, the hand of the Lord is not shortened, that it cannot save; neither is his ear heavy, that it cannot hear. But your iniquities have divided between you and your God, and your sins have hid his face from you, that He should not hear. This people draw near me with their mouth, and with their lips glorify me, but their heart is far from me. (*Isa. lix. 1, 2. xxix. 13.*)

If the people sin against thee (for there is no man who sinneth not,) and Thou be angry, then if they do penance in their heart, and, being converted, make supplication to Thee, saying: We have sinned, we have done unjustly,

we have committed wickedness ; and return to Thee with all their heart and all their soul, then hear Thou in heaven, in the firmament of thy throne, their prayers and their supplications, and do judgment for them. Forgive thy people that have sinned against Thee, and forget all their iniquities, by which they have transgressed against Thee ; and give them mercy. (*2 Chron. vi. 36—39.*)

As I live, saith the Lord, behold, all souls are mine ; as the soul of the father, so also the soul of the son is mine ; the soul that sinneth, the same shall die. But if the wicked do penance for all his sins which he hath committed, and keep all my commandments, and do judgment and justice, living he shall live, and shall not die. I will not remember all his iniquities that he hath done ; in his justice which he hath wrought he shall live. Is it my will that a sinner should die, saith the Lord God, and not that he should be converted from his ways, and live ? For when the just turneth himself away from his justice, and committeth iniquity, he shall die therein ; in the injustice that he hath wrought he shall die. And when the wicked turneth himself away from his wickedness, which he hath wrought, and doeth judgment and justice, he shall save his soul alive. Because he considereth and turneth away himself from all his iniquities, which he hath wrought, he shall surely live, and not die. Therefore will I judge every man according to his ways, O house of Israel, saith the Lord God. Be converted, and do penance for all your iniquities ; and iniquity shall not be your ruin. Cast away from you all your transgressions, by which you have transgressed, and make to yourselves a new heart, and a new spirit ; and why will you die, O house of Israel ? For I desire not the death of him that dieth, saith the Lord God, return ye, and live. (*Eze. xviii. 4, &c.*)

I write to you, little children, because your sins are for-

given you for his name's sake. (1 *John* ii. 12.) Be penitent, therefore, and be converted, that your sins may be blotted out; (*Acts* iii. 19.) where sin abounded, grace hath abounded more. That as sin hath reigned unto death, so also grace might reign by justice unto everlasting life, through Jesus Christ our Lord.

Having, therefore, a great high-priest who hath penetrated the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high-priest, who cannot have compassion on our infirmities; but one tempted in all things like as we are, yet without sin. Let us go, therefore, with confidence to the throne of grace, that we may obtain mercy, and find grace in seasonable aid. (*Heb.* iv. 12—16.)



RELAPSE INTO SIN.

Sin no more, lest a worse thing come unto thee.
ST. JOHN v. 14.

Words of our Blessed Lord to the Leper whom He had cleansed.

Then he [the man out of whom the unclean spirit had gone] goeth and taketh to himself seven other spirits more wicked than himself, and entering they dwell there. And the last state of that man becometh worse than the first. ST. LUKE xi. 25, 26.

Words of our Blessed Lord to his disciples.

THUS saith the Lord: If you walk in my precepts, and keep my commandments, and do them, I will give peace in your courts, and I will establish my covenant with you. I will set my tabernacle in the midst of you; and my soul shall not cast you off. I will walk among you, and will be your God, and you shall be my people.

But if you will not hear me, nor do all my commandments; if you despise my laws, and condemn my judgments, so as not to do those things which are appointed by me, and to make void my covenant; I will set my face against you: you shall flee when no man pursueth you. And if yet for all this, you will not obey me, I will chastise you seven times more for your sins. If you walk contrary to me, and will not hearken to me, I will bring seven times more plagues upon you for your sins. And if even so you will not amend, but will walk contrary to me; I will also walk contrary to you, and will strike you seven times for your sins. But if you will not for all this hearken to me, but will walk against me; I will also go against you with opposite fury; and I will chastise you with seven plagues for your sins. (*Lev. xxvi. 1—28.*) How exceedingly base art thou become, going the same ways over again! (*Jer. ii. 36.*)

If having fled from the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ, being again entangled in them they are overcome, their latter state is become unto them worse than the former. For it had been better for them not to have known the way of justice, than, after they have known it, to turn back from that holy commandment, which was delivered to them. For, that of the true proverb hath happened to them: The dog is returned to his own vomit, and the sow that was washed, to her wallowing in the mire. (*2 Pet. ii. 20—22.*)

If we sin wilfully after having received the knowledge of the truth, there is now left no sacrifice for sins, but a certain dreadful expectation of judgment, and the rage of a fire, which shall consume the adversaries. A man making void the law of Moses, died without any mercy under two or three witnesses; how much more, do you think, he deserveth worse punishments, who hath trodden under

foot the Son of God, and hath esteemed the blood of the testament unclean, with which he was sanctified, and hath offered an affront to the Spirit of grace ? for we know Him who hath said : Revenge belongeth to me, and I will repay. And again : The Lord shall judge his people. It is a dreadful thing to fall into the hands of the living God ! (Heb. x. 26—31.)



PENANCE.

Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day ; and that penance and remission of sins should be preached in his name unto all nations, beginning at Jerusalem. LUKE xxiv. 46, 47.

Words of our Blessed Lord to his disciples, in his discourse to them immediately before his Ascension.

I say to you ; Unless you do penance, you shall all likewise perish.

Words of our Blessed Lord to the multitude.

BEHOLD, all souls are mine. He that hath walked in my commandments, living he shall live ; but the soul that sinneth, the same shall die. If the wicked do penance for all his sins which he hath committed, and keep all my commandments, and do judgment, and justice, living he shall live, and shall not die. I will not remember all his iniquities that he hath done. Is it my will that a sinner should die, saith the Lord God, and not that he should be converted from his ways, and live ? for when the just turneth himself away from his justice, and committeth iniquity, he shall die therein : in the injustice that he hath wrought he shall die. And when the wicked turneth himself away

from his wickedness which he hath wrought, and doeth judgment and justice, he shall save his soul alive. Because he considereth, and turneth away himself from all his iniquities which he hath wrought, he shall surely live, and not die. Are not my ways right, O house of Israel, and are not rather your ways perverse?

Therefore thus saith the Lord God; Be converted, and do penance for all your iniquities, and iniquity shall not be your ruin. (*Eze. xviii. 20—29.*) Be converted to me with all your heart, in fasting, and in weeping, and in mourning; rend your hearts, and not your garments, and turn to the Lord your God, for He is gracious and merciful, patient, and rich in mercy; who knoweth but He will return, and forgive, and leave a blessing behind Him. (*Joel ii. 12—14.*)

Seek ye the Lord before his fierce anger come upon you, before the day of his indignation come upon you. Seek the Lord, if by any means you may be hid in the day of his indignation. (*Soph. ii. 2, 3.*) And when thou shalt seek thou shalt find Him; yet so, if thou seek Him with all thy heart, and all the affliction of thy soul. Because the Lord thy God is a merciful God, He will not leave thee, nor altogether destroy thee. (*Deut. iv. 29, 31.*)

The Lord dealeth patiently for your sake, not willing that any should perish, but that all should return to penance. (*2 Pet. iii. 9.*) He declareth unto men that all should every where do penance; (*Acts xvii. 30.*) turn, therefore, to God, and do works worthy of penance. (*Acts xxvi. 20.*) I reprehend myself, and do penance in dust and ashes. (*Job xlii. 6.*)

Having been taught to put off the old man, be renewed in the spirit of your mind, and put on the new man; (*Eph. iv. 21—24.*) repenting, and being converted, that your sins may be blotted out. (*Acts iii. 19.*) How great is the mercy

of the Lord, and his forgiveness to them that turn to Him! (*Eccles. xvii. 28.*) For I say unto you, that there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. (*Luke xv. 7.*)

PATIENCE.

In your patience you shall possess your souls.
ST. LUKE xxi. 19.

Words of our Blessed Lord to his disciples.

I BESEECH you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience supporting one another in charity; (*Eph. iv. 1, 2,*) knowing that the trying of your faith worketh patience, and that patience hath a perfect work; that you may be perfect and entire, deficient in nothing. (*James i. 3, 4.*) But be thou, O my soul, subject to God; for from Him is my patience; for He is my God and my Saviour; He is my helper, I shall not be moved. (*Ps. xvi. 6, 7.*)

And you employing all care, minister in your faith, virtue, and in virtue, knowledge, and in knowledge, abstinence, and in abstinence, patience, and in patience, godliness, and in godliness, love of brotherhood, and in love of brotherhood, charity; for if these things be with you, and abound, they will make you to be neither empty nor unfruitful in the knowledge of our Lord Jesus Christ. (*2 Pet. i. 5—8.*) And we beseech you, brethren, comfort the feeble-minded, support the weak, be patient towards all men. (*1 Thess. v. 14.*)

The patient man shall bear for a time, and afterwards joy shall be restored to him. (*Eccles. i. 29.*) There is the

patience of the saints, who keep the commandments of God, and the faith of Jesus. (*Apoc. xiv. 12.*) Take, my brethren, for an example of suffering evil, of labor, and patience, the prophets, who spoke in the name of the Lord. Behold, we account them blessed who have endured. You have heard of the patience of Job, and you have seen the end of the Lord, that the Lord is merciful and compassionate. Be patient, therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, patiently bearing till he receive the early and the latter rain; be you, therefore, also patient, and strengthen your hearts for the coming of the Lord. (*James v. 7—11.*)

THE PATIENCE OF GOD.

Be ye merciful, as your Father also is merciful, and you shall be the sons of the Most High, who is kind to the unthankful, and to the evil. LUKE vi. 35, 36.

Words of our Blessed Lord to his disciples.

And when his disciples, James and John, had seen this [the refusal of the Samaritans to receive Christ,] they said to him; Lord, wilt Thou that we command fire to come down from heaven and consume them? And turning, he rebuked them, saying; You know not of what spirit you are. The Son of man came not to destroy souls, but to save. LUKE ix. 54—56.

THE Lord is patient though great in power. (*Nah. i. 3.*) God is a just judge, strong and patient: is he angry every day? (*Psa. vii. 12.*) I know that thou art a gracious

and merciful God, patient, and of much compassion, and easy to forgive evil. (*Jonas* iv. 3.) The Lord is gracious and merciful, patient and plenteous in mercy. The Lord is sweet to all, and his tender mercies are over all his works. (*Ps.* cxliv. 8, 9.)

Our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments. But Thou, a forgiving God, gracious and merciful, long suffering and full of compassion, didst not forsake them. Thou gavest them thy good Spirit to teach them; they were filled, and abounded in delight in thy great goodness; but they provoked Thee to wrath, and departed from Thee, and threw thy law behind their backs; and they killed thy prophets, who admonished them earnestly to return to thee, and they were guilty of great blasphemies. And thou gavest them into the hands of their enemies, and they afflicted them. And in the time of their tribulation they cried to thee, and thou heardst from heaven; and according to the multitude of thy tender mercies Thou gavest them saviours, to save them from the hands of their enemies. But after they had rest, they returned to do evil in thy sight; and Thou didst leave them in the hand of their enemies, and they had dominion over them. Then they returned, and cried to Thee, and Thou heardst from heaven, and deliveredst them many times in thy mercies. And Thou didst admonish them to return to thy law, but they dealt proudly, and hearkened not to thy commandments, but sinned against thy judgments; they withdrew the shoulder, and hardened their neck, and would not hear. And Thou didst forbear with them for many years, and didst testify against them by thy Spirit, by the hand of thy prophets; and they heard not, and Thou didst deliver them into the hand of the people of the lands. Yet, in thy very many mercies, Thou didst not utterly consume them, nor forsake them, because

Thou art a merciful and gracious God. (2 *Esdras* ix. 20—31.)

We know that the judgment of God is according to truth. And thinkest thou this, O man, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness, and patience, and long suffering? knowest thou not that the benignity of God leadeth thee to penance? But according to thy hardness and impenitent heart, thou treasurest up to thyself wrath against the day of wrath, and the revelation of the just judgment of God, who will render to every man according to his works. To them, indeed, who seek glory and honor and incorruption, eternal life; but to them who obey not the truth, wrath and indignation. (*Rom.* ii. 2—8.)

Wherefore, dearly beloved, be diligent that you may be found before Him unspotted and blameless; and account the long suffering of our Lord salvation. (2 *Pet.* iii. 14, 15.) May the Lord direct your heart, in the charity of God, and in the patience of Christ; (2 *Thess.* iii. 5,) and may the God of patience and comfort grant you to be of one mind one towards another, according to Jesus Christ; that with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus Christ. (*Rom.* xv. 5, 6.)

IMPENITENCE.

I go my way, and you shall seek me, and you shall die in your sin. JOHN viii. 21. *Except you be penitent, you shall all likewise perish.* LUKE viii. 3.

Words of our Blessed Lord, to the Jews.

When the just man turneth himself away from his

justice, and committeth iniquity, he shall die therein; in the injustice that he hath wrought, he shall die. (*Eze. xviii. 3, &c.*) Because I called, and you refused; I stretched out my hand, and there was none that regarded; because you have despised all my counsel, and have neglected my reprehensions; I also will laugh in your destruction, and will mock when that shall come to you which you feared; when sudden calamity shall fall on you, and destruction, as a tempest, shall be at hand. When tribulation and distress shall come upon you, then shall they call upon me, and I will not hear; they shall rise in the morning, and shall not find me, because they have hated instruction, and received not the fear of the Lord, nor consented to my counsel, but despised all my reproof; therefore, they shall eat the fruit of their own way, and shall be filled with their own devices. (*Pro. i. 24—31.*) His bones shall be filled with the vices of his youth, and they shall sleep with him in the dust. (*Job xx. 11.*) The sinner treadeth the wine press of the fury of the wrath of God the Almighty; (*Apoc. xix. 15,* and though he be a hundred years old, he shall be accursed. (*Isa. lxxv. 20.*)

Follow holiness, without which no man shall see God. Looking diligently, lest any man be wanting to the grace of God; lest any root of bitterness springing up, do hinder, and by it many be defiled; lest there be any fornicator, or profane person, as Esau, who for one mess sold his first birth right. For know ye, that afterwards when he desired to inherit the blessing, he was rejected; for he found no place of repentance, although with tears he had sought it. (*Heb. xii. 14—17.*)

Thou hast loved malice, more than goodness, and iniquity rather than to speak righteousness; thou hast loved all the works of ruin, O deceitful tongue. Therefore will God destroy thee forever; He will pluck thee

out, and remove thee from thy dwelling place, and thy root out of the land of the living. (*Ps. li. 5—7.*) For it is impossible for those who, having been once enlightened, have tasted of the heavenly gift, and been made partakers of the Holy Ghost; who, moreover, have tasted the good word of God, and the powers of the world to come, and are fallen away, to be renewed again unto penance; having again crucified to themselves the Son of God, and made a mockery of him. And as they wished not to have God in their knowledge, God delivered them up to a reprobate sense. (*Rom. i. 28.*)

His fan is in his hand, and he [*J. Christ,*] will thoroughly cleanse his floor, and gather his wheat into the barn; but the chaff he will burn with unquenchable fire. For now the axe is laid to the root of the trees. Every tree, therefore, that yieldeth not good fruit, shall be cut down, and cast into the fire. (*St. Matt. iii. 10, 12.*)

Words of St. John the Baptist, preaching in the wilderness.



SELF-MORTIFICATION.

The kingdom of heaven suffereth violence; and the violent bear it away. MATT. xi. 12.

Words of our Blessed Lord to his disciples, on occasion of his sending them on their mission.

I AM delighted with the law of God, according to the inward man: but I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members. Unhappy man that I am! who shall deliver me from the body of this death? (*Rom. vii. 22, 24.*) I speak a human thing, because of the

infirmity of your flesh ; for as you have yielded your members to serve uncleanness, and iniquity unto iniquity, so now yield your members to serve justice, unto sanctification. What fruit had you then in those things, of which you are now ashamed ? For the end of them is death. But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end everlasting life. For the wages of sin, is death ; but the grace of God, everlasting life, in Christ Jesus our Lord. (*Rom. vi. 19—23.*)

If we have been planted together in the likeness of his death, in like manner we shall be of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, and that we may serve sin no longer. Now if we be dead with Christ, we believe that we shall live also together with Christ ; knowing that Christ rising again from the dead, dieth now no more : death shall no more have dominion over him. For in that he died to sin, he died once ; but in that he liveth, he liveth unto God. So do you also reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. Let not sin therefore reign in your mortal body, so as to obey the lusts thereof. Neither yield ye your members as instruments of iniquity unto sin ; but present yourselves to God as those that are alive from the dead, and your members as instruments of justice unto God. (*Rom. vi. 5—13.*)

They who are according to the flesh, relish the things that are of the flesh ; but they who are according to the spirit, mind the things which are of the spirit. For the wisdom of the flesh is death, but the wisdom of the spirit is life and peace. (*Rom. viii. 5, 6.*) And every one that striveth for the mastery refraineth himself from all things : they indeed that they may receive a corruptible crown ;

but we, an incorruptible one. I therefore so run, not as at an uncertainty; I so fight, not as one beating the air; but I chastise my body, and bring it into subjection; lest, perhaps, when I have preached to others, I myself should become reprobate. (1 Cor. ix. 25—27.) If you live according to the flesh, you shall die, but if by the spirit you mortify the deeds of the flesh, you shall live. (Rom. viii. 13.) I rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh for his body, which is the church. (Col. i. 24.)

Mortify, therefore, your members, which are upon the earth; fornication, uncleanness, lust, evil concupiscence, and covetousness, which is the service of idols; put away all these things, stripping yourselves of the old man with his deeds, and putting on the new; him who is renewed unto knowledge, according to the image of Him who created him. (Col. iii. 5—10.)

Always bearing about in our body the mortification of JESUS, that the life also of JESUS may be made manifest in our bodies. For we who live are always delivered unto death for JESUS' sake, that the life also of JESUS may be made manifest in our mortal flesh. (2 Cor. iv. 10, 11.)



FASTING.

When you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou ap-

pear not to men to fast, but to thy Father who is in secret ; and thy Father, who seeth in secret, will repay thee. MATT. vi. 16—18.

Words of our Blessed Lord, in his Sermon on the Mount.

WHY have we fasted, and Thou hast not regarded ? why have we humbled our souls, and Thou hast not taken notice ? Behold, in the day of your fast your own will is found, and you exact of all your debtors. Behold, you fast for debates and strife, and strike with the fist wickedly. Do not fast as you have done until this day, to make your cry to be heard on high. Is this such a fast as I have chosen—for a man to afflict his soul for a day ? to wind his head about like a circle, and to spread sackcloth and ashes ? wilt thou call this a fast, and a day acceptable to the Lord ? Is not this rather the fast that I have chosen—to loose the bands of wickedness ; to undo the burdens that oppress ; to let them that are broken, go free ; and to break asunder every bond ? (*Isa. lviii. 3—6.*)

Now therefore saith the Lord ; Be converted to me with all your heart, in fasting, and in weeping, and in mourning ; and rend your hearts, and not your garments ; and turn to the Lord your God, for He is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but He will return, and forgive, and leave a blessing behind Him ? Blow the trumpet in Sion ; sanctify a fast ; call a solemn assembly ; gather together the people ; sanctify the church ; assemble the ancients ; gather together the little ones, and them that suck at the breasts : let the bridegroom go forth from his bed, and the bride out of her bride-chamber. Between the porch and the altar, the priests, the Lord's ministers, shall weep, and shall say : Spare, O Lord, spare thy people ! (*Joel ii. 12, 17.*)

A man that fasteth for his sins, and doeth the same

again, what doth his humbling himself profit him ? who will hear his prayer ? (*Eccles. xxxiv. 31.*) When you did eat and drink, did you not eat for yourselves, and drink for yourselves ? and when you fasted and mourned in the fifth and the seventh month for these seventy years, did you keep a fast unto me ? (*Zach. vii. 5, 6.*)

And I set my face to the Lord my God, to pray and make supplication with fasting, and sackcloth, and ashes. And I prayed to the Lord my God, and I made my confession, and said ; I beseech thee, O Lord God, great and terrible, who keepest the covenant, and mercy to them that love thee and keep thy commandments, we have sinned ; we have committed iniquity ; we have done wickedly, and have revolted, and have gone aside from thy commandments, and thy judgments ; we have not hearkened to thy servants the prophets, that have spoken in thy name. O Lord, to us belongeth confusion of face ; but to Thee, the Lord our God, mercy and forgiveness ; for we have departed from Thee. (*1 Dan. ix. 3—9.*)



THE FREEDOM WHEREWITH CHRIST HAS MADE US FREE.

Jesus said to those Jews that believed him ; If you continue in my word, you shall be my disciples indeed. And you shall know the truth, and the truth shall make you free. They answered him ; We are the seed of Abraham ; and we have never been slaves to any man : how sayest thou, You shall be free. Jesus answered them : Amen, amen I say unto you, that whosoever committeth sin, is the servant of sin. If, therefore, the Son shall make

you free, you shall be free indeed. ST. JOHN viii. 31—36.

KNOW you not, that to whom you yield yourselves servants to obey, his servants you are whom you obey, whether it be of sin, unto death, or of obedience, unto justice. But thanks be to God that you were the servants of sin, but have obeyed from the heart, unto that form of doctrine, into which you have been delivered. Being then made free from sin, you are become the servants of justice. I speak a human thing, because of the infirmity of your flesh; for as you have yielded your members to serve uncleanness, and iniquity unto iniquity, so now yield your members to serve justice, unto sanctification. For when you were the servants of sin, what fruit had you in those things of which you are now ashamed? For the end of them is death. But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end everlasting life. For the wages of sin, is death. But the grace of God, everlasting life, in Christ Jesus our Lord. (*Rom. vi. 16—23.*)

There are two Testaments: the one from Mount Sinai, that bringeth forth unto bondage, which is Agar; the other that of Jerusalem which is above, and which is free; and which is our mother. So then, brethren, we are not the children of the bond-woman, but of the free: through the freedom wherewith Christ has made us free. (*Gal. iv. 31.*)

Where the spirit of the Lord is, there is liberty; (*2 Cor. iii. 17.*) for the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. (*Rom. viii. 21.*)

Brethren, you have been called unto liberty; only use not liberty for an occasion to the flesh; (*Gal. v. 13.*) prom-

ising yourselves liberty, when you yourselves are slaves of corruptions: for by whomsoever a man is overcome, of the same also he is the slave. (2 *Pet.* ii. 16.)

Be ye free, not as making liberty a cloak for haughtiness, but as the servants of God; (1 *Pet.* ii. 16.) lest perhaps, this your liberty become a stumbling-block to the weak: for when you sin thus against the brethren, and wound their weak conscience, you sin against Christ. (1 *Cor.* ix. 12.)

But now, after that you have known God, or rather are known by God, how turn you again to the weak and needy elements, to which you desire to be in bondage again? (*Gal.* iv. 9.) Stand firm; and be not held again under the yoke of bondage. (*Gal.* v. 1.)



THE GREATER GLORY OF GOD.

I receive not glory from men. . . . You receive glory one from another; and the glory which is from God above, you do not seek. I seek not my own glory: there is One that seeketh and judgeth. If I glorify myself, my glory is nothing. In this is my Father glorified, that you bring forth very much fruit, and become my disciples. JOHN v. 41, 44. viii. 54. xv, 8.

Words of our Blessed Lord to his disciples.

Not to us, O Lord, not to us, but to thy name be the glory given. (*Ps.* cxiv. 1.) Whatsoever you do, do it from the heart, as to the Lord, and not to men; knowing that you shall receive of the Lord the reward. (*Col.* iii. 23, 24.) Therefore, whether you eat, or drink, or what-

soever else you do, do all to the glory of God. (1 Cor. x. 31.)

God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified to me, and I to the world. (*Gal. vi. 14.*)

Many of the chief men also believed in Jesus; but because of the Pharisees they did not confess it, that they might not be cast out of the synagogue; for they loved the glory of men, more than the glory of God. (*John xii. 42, 43.*)

We ought to obey God rather than men. (*Acts vi. 29.*)

Words of St. Peter to the high priest and elders.

All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him. Whatsoever you do, do it from the heart, as to the Lord, and not to men; knowing that you shall receive of the Lord the reward of inheritance. Serve ye the Lord Christ, (*Col. iii. 17, 23, 24,*) knowing that no flesh should glory in his sight, of whom it is written; He that glorieth, let him glory in the Lord. (1 Cor. i. 29, 31.)

Being justified, therefore, by faith, let us have peace with God through our Lord Jesus Christ. By whom also we have access, through faith, into this grace wherein we stand, and glory in the hope of the glory of the sons of God. (*Rom. v. 1, 2.*) Now to Him who is able to preserve you without sin, and to present you spotless before the presence of his glory with exceeding joy in the coming of our Lord Jesus Christ; to the only God our Saviour, through Jesus Christ our Lord, be glory and magnificence, dominion and power before all ages, both now and forever and ever. Amen. (*Jude i. 24, 25.*)

Blessed art thou, O Lord, the God of our fathers, and worthy of praise and glory forever.

And blessed is the name of Thy glory, which is holy, and worthy of praise and glory forever.

Blessed art Thou in the holy temple of Thy glory, and worthy of praise and glory forever.

Blessed art Thou upon the sacred throne of Thy kingdom, and worthy of praise and glory forever.

Blessed art Thou on the sceptre of Thy divinity, and worthy of praise and glory forever. (*Dan.* iii. 52—57.)



THE CROSS OF CHRIST.

If any man will follow me, let him deny himself, and take up his cross, and follow me. **MATT.** x. 38. *He that taketh not up his cross and followeth me, is not worthy of me.* **MARK** viii. 34. *Whosoever doth not carry his cross and come after me, cannot be my disciple.* **LUKE** xxiv. 27.

Words of our Blessed Redeemer, on the occasion of his sending forth his twelve apostles.

God keep us from any such wickedness, that we should revolt from the Lord, and leave off following his steps! (*Josue* xxii. 29.) Christ hath suffered for us, leaving us an example, that we should follow his steps. (1 *Pet.* ii. 21.) For many walk, of whom I have told you often (and now tell you weeping,) that they are enemies of the cross of Christ; whose end is destruction. (*Phil.* iii. 18.)

Christ sent me to preach the gospel, not in wisdom of speech, lest the cross of Christ should be made void,—for the word of the cross, to them indeed, that perish, is foolishness; but to them that are saved, it is the power of God. But we preach Christ crucified, to the Jews a stumbling block, and to the Gentiles, foolishness; but to

them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God. (1 Cor. — 17—24.)

And I, brethren, when I came to you, came not in loftiness of speech, or of wisdom, declaring to you the testimony of Christ; for I judged not myself to know any thing among you, but Jesus Christ, and Him crucified. (1 Cor. ii. 1, 2.)

Let this mind be in you which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself, becoming obedient unto death, even to the death of the cross; for which cause God also hath exalted Him, and hath given Him a name which is above all names; that in the name of JESUS every knee should bow, of those that are in heaven, on earth, and under the earth. (Phil. ii. 5—10.) Some desire to please in the flesh, that they may not suffer the persecution of the cross of Christ. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world. (Gal. vi. 12, 14.)

THE FORCE OF PREJUDICE.

Judge not according to the appearance, but judge a just judgment. ST. JOHN vii. 24.

Words of our blessed Lord to the Jews.

SAMUEL brought forth all the tribes of Israel, and the lot fell on the tribe of Benjamin. And he brought the tribe of Benjamin, and the lot fell upon Saul, the son of

Cis. They sought him, therefore, and he was not found. And after this they consulted the Lord, whether he would come thither. And the Lord answered; Behold, he is hidden at home. And they ran and fetched him thence, and he stood in the midst of the people; and he was higher than any of the people from the shoulders and upward. And Samuel said to all the people; Surely you see him whom the Lord hath chosen, that there is none like him among all the people. And all the people cried and said; God save the king! But the children of Belial said; Shall this fellow be able to save us? And they despised him, and brought him no presents. (1 Sam. x. 20—27.)

Jesus coming into his own country, taught them in their synagogues, so that they wondered, and said; How came this man by this wisdom, and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Jude? And his sisters, are they not all with us? Whence, then, hath he all these things? And they were scandalized in his regard. But Jesus said to them; A prophet is not without honor, save in his own country, and in his own house. And he wrought not many miracles there, because of their unbelief. (Matt. xiii. 54—58.)

Philip findeth Nathanael, and saith to him; We have found him of whom Moses in the law, and the prophets did write, JESUS the son of Joseph of Nazareth, And Nathanael said to him; Can any thing of good come from Nazareth? Philip saith to him; Come and see. (John i. 45, 46.)

And many of the Jews said; He [Christ,] hath a devil, and is mad; why hear you him? Others said; These are not the words of one that hath a devil. Can a devil open the eyes of the blind? (Luke xiv. 20, 21.)

The ministers said; Never did man speak like this man. The Pharisees, therefore, answered them; Are you also seduced? Hath any one of the rulers believed in him, or of the Pharisees? But this multitude that knoweth not the law are accursed. Nicodemus said to them, he that came to him by night, who was one of them; Doth our law judge any man, unless it first hear him, and know what he doth? They answered and said to him; Art thou also a Galilean? Search the Scriptures, and see that out of Galilee a prophet riseth not. And every man returned to his own house. (*John vii. 46—53.*)

At my first defence, no man stood with me, but all forsook me: may it not be laid to their charge. But the Lord stood by me, and strengthened me, and will preserve me unto his heavenly kingdom; to whom be glory forever and ever. Amen. (*2 Tim. iv. 16—18.*)



COUNSELS AGAINST ANGER.

You have heard that it was said to them of old; Thou shalt not kill; whosoever shall kill, shall be guilty of the judgment. But I say to you, that whosoever is angry with his brother, shall be guilty of the judgment; and whosoever shall say to his brother; Raca, shall be guilty of the council; and whosoever shall say; Thou fool, shall be guilty of hell fire. Therefore, if thou offerest thy gift at the altar, and there shalt remember that thy brother hath any thing against thee, leave there thy gift before the altar, and first go to be reconciled to thy brother, and then come and offer thy gift. Make agreement with thy adversary quickly, whilst thou art in the way with him; lest, perhaps, the adver-

sary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen, I say to thee, thou shalt not go thence, till thou hast paid the last farthing. ST. MATT. v. 21, &c.

Words of our Blessed Lord, in his Sermon on the Mount.

THE discretion of a man is known by his patience, and it is his glory to pass over wrongs. (*Prov. xix. 11.*) Revenge not yourselves, my dearly beloved, but give place to wrath; for it is written; Revenge is mine, I will repay, saith the Lord. But if thy enemy be hungry, give him to eat; if he thirst, give him drink; for doing this, thou shalt heap coals of fire on his head; be not overcome by evil, but overcome evil by good. (*Rom. xii. 19—21.*)

A mild answer breaketh wrath; but a harsh word stirreth up fury. Cease from anger, and leave rage, have no emulation to do evil; for evil doers shall be cut off. Be not quickly angry; for anger resteth in the bosom of a fool. A passionate man provoketh quarrels; and he that is easily stirred up to wrath, shall be more prone to sin. A spirit prone to anger, who can bear? (*Prov. xv. 1, &c.*)

Be angry, and sin not; let not the sun go down upon your anger. Let all bitterness, and anger, and indignation, and clamor, and blasphemy, be taken away from you, with all malice; and be ye kind one to another, merciful, forgiving one another, even as God hath forgiven you in Christ. (*Eph. iv. 31, 32.*)

My dearest brethren, let every man be swift to hear, but slow to speak, and slow to anger; for the anger of man worketh not the justice of God. (*James i. 19, 20.*) Now, the God of peace be with you all. Amen. (*Rom. xv. 33.*)

SERVING TWO MASTERS.

No servant can serve two masters; for either he will hate the one and love the other; or he will hold to the one, and despise the other: you cannot serve God and mammon. ST. LUKE xvi. 13.

Words of our Blessed Lord to the multitude.

Wo to them that are of a double heart, and to wicked lips, and to the hands that do evil, and to the sinner that goeth on the earth two ways. A heart that goeth two ways shall not succeed; and the perverse of heart shall be scandalized therein. (*Eccles. ii. 14. iii. 28.*) For what participation hath justice with injustice? or what fellowship hath light with darkness? and what concord hath Christ with Belial? or what part hath the faithful with the unbeliever? And what agreement hath the temple of God with idols? (*2 Cor. vi. 14—16.*) You cannot be partakers with devils; you cannot drink the chalice of the Lord, and the chalice of devils; you cannot be partakers of the table of the Lord, and of the table of devils. (*1 Cor. x. 20, 21.*) Now therefore fear the Lord, and serve Him with a perfect and most sincere heart, and put away the gods which your fathers served in Mesopotamia and in Egypt, and serve the Lord. But if it seem evil to you to serve the Lord, you have your choice: choose this day that which pleaseth you, whom you would rather serve, whether the gods which your fathers served in Mesopotamia, or the gods of the Amorrhites, in whose land you dwell: but as for me and my house we will serve the Lord. And the people answered, and said; God forbid we should leave the Lord, and serve strange Gods. The Lord our God he brought

us and our fathers out of the land of Egypt, out of the house of bondage, and did very great signs in our sight, and preserved us in all the way by which we journeyed, and among all the people through whom we passed; therefore we will serve the Lord, for he is our God. And Josue said to the people; You are witnesses, that you yourselves have chosen you the Lord to serve him. And they answered: We are witnesses. (*Jos. xxiv. 14—22.*)

Love not the world, nor the things that are in the world. If any man love the world, the charity of the Father is not in him; for all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world. And the world passeth away, and the concupiscence thereof; but he that doth the will of God, abideth forever. (1 *John ii. 15—17.*)

Know you not, that to whom you yield yourselves servants to obey, his servants you are whom you obey, whether it be of sin, unto death, or of obedience, unto justice. But thanks be to God, that you who were the servants of sin, have obeyed, from the heart, unto that form of doctrine into which you have been delivered. Being then freed from sin, we have been made servants of justice. But they that are according to the flesh, mind the things that are of the flesh; but they that are according to the spirit, mind the things that are of the spirit. For the wisdom of the flesh, is death; but the wisdom of the spirit, is life and peace. Because the wisdom of the flesh is an enemy to God; for it is not subject to the law of God, neither can it be. And they who are in the flesh, cannot please God. (*Rom. vi. 16—18. viii. 5—8.*)

Know you not that the friendship of this world, is the enemy of God? Whosoever therefore will be a friend of this world, becometh an enemy of God. (*James iv. 4.*)

Grace be with all, who love our Lord Jesus Christ in sincerity. Amen. (2 Tim. ii. 24.)

GOD WHO KNOWETH AND SEETH ALL THINGS.

The Father who seeth in secret will repay.
MATT. vi. 4.

Words of our Blessed Lord, in his Sermon on the Mount.

JESUS knew all men ; He knew what was in man. (*John* ii. 24, 25.) Lord thou hast proved me, and known me ; Thou hast known my sitting down, and my rising up ; Thou hast understood my thoughts afar off, my path and my line Thou hast searched out, and Thou hast foreseen all my ways. Behold, O Lord, Thou hast known all things, the last and those of old ; Thou hast formed me, and hast laid thy hand upon me. Thy knowledge is become wonderful to me ; it is high, and I cannot reach to it. Whither shall I go from thy spirit ? or whither shall I flee from thy face ? If I ascend into heaven, Thou art there ; if I descend into hell, Thou art present ; If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there also shall thy hand lead me, and thy right hand shall hold me. And I said ; Perhaps darkness shall cover me, and night shall be my light in my pleasures. But darkness shall not be dark to Thee ; and night shall be as light as the day : the darkness thereof, and the light thereof, are alike to Thee. (*Ps. cxxxi. 1—12.*)

Shall a man be hid in secret places, and I not see him, saith the Lord ? do not I fill heaven and earth, saith the Lord ? (*Jer. xxiii. 24.*) I blessed the most High, and I praised and glorified Him that liveth forever ; for his power is an everlasting power, and his kingdom is to all

generations. And all the inhabitants of the earth are reputed as nothing before Him ; for He doeth according to his will, as well with the powers of heaven, as among the inhabitants of the earth ; and there is none that can resist his hand, and say to Him ; Why hast Thou done it. (*Dan.* iv. 31, 32.)

O the depth of the riches of the wisdom and of the knowledge of God ! How incomprehensible are his judgments, and how unsearchable his ways ! For who hath known the mind of the Lord ? or who hath been his counsellor ? or who hath first given to Him, and recompense shall be made to Him ? for of Him, and by Him, and in Him are all things : to Him be glory forever. Amen. (*Rom.* xi. 33—36.)

LIP-SERVICE.

Well did Isaias prophesy of you, hypocrites, as it is written : This people honoreth me with their lips ; but their heart is far from me. MARK vii. 6.

Words of Jesus Christ to the Scribes and Pharisees.

When ye pray, you shall not be as the hypocrites, that love to stand and pray in the synagogues and corners of the streets, that they may be seen by men : Amen I say to you, they have received their reward. But thou when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret ; and thy Father, who seeth in secret, will repay thee. And when you are praying, speak not much, as the heathens, for they think that in their much speaking they may be heard. Be not you therefore like to them, for your Father knoweth what

is needful for you, before you ask Him. MATT. vi. 5—8.

Words of our Blessed Lord in his Sermon on the Mount.

THIS people draw near to me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear towards me is taught by the precept of men. Woe unto them, whose works are in the dark, and who say; Who seeth us? and who knoweth us? (*Isa. xxx. 13, 15.*) The children of thy people speak one to another, every one to his brother, saying: Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee, and sit before thee as my people and hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their own desires. And, lo! thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not. (*Eze. xxxiii. 30—32.*)

And Moses said to the people; The Lord heard the voice of your words, when ye spake unto me; and He said unto me; I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken! O that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever! (*Deut. v. 28, 29.*)

When you stretch forth your hands, I will turn away my eyes from you; and when you multiply prayer, I will not hear. (*Isa. i. 15.*) Speak not any thing rashly, and let not thy heart be hasty to utter a word before God. For God is in heaven, and thou upon earth; therefore let thy words be few. (*Eccles. v. 1.*)

Be not full of words in the assembly of the elders; and

repeat not the word in thy prayer. (*Eccles.* vii. 15.) Let not that man think that he shall receive any thing of the Lord.

They loved Him with their mouth, and with their tongue they lied unto Him, but their heart was not right with Him; nor were they counted faithful in his covenant. But He is merciful, and will forgive their sins. (*Ps.* lxxvii. 36—38.) The Lord who is good, will show mercy to all them, who, with their whole heart, seek the Lord the God of their fathers; Give, therefore, your hearts and your souls to seek the Lord your God. (2 *Paral.* xx. 18, 19.)

Save me, O Lord, for there is now no Saint; truths are decayed from among the children of men. They have spoken vain things with deceitful lips, and with a double heart have they spoken. The Lord will destroy all deceitful lips, and the tongue of those who have said: We will magnify our tongue; our lips are our own; who is Lord over us? (*Ps.* x. 3—6.)

And Jesus said to the chief priests, and people: A certain man had two sons; and coming to the first, he said: Son, go work to-day in my vineyard. And he, answering, said: I will not. But, afterwards, being moved with repentance, he went. And coming to the other he said in like manner. And he answering, said: I go sir; and he went not. Which of the two did the father's will? (*Matt.* xxi. 27—31.)

GOD, THE SEARCHER OF HEARTS.

God knoweth your hearts, for that which is high to men, is an abomination before God. LUKE xvi. 15.

Words of our Blessed Lord to the Pharisees.

AND the Lord said to Samuel; I judge not according to the look of man; for man seeth those things that appear, but the Lord beholdeth the heart. (1 Sam. xvi. 7.) O Lord God! hear Thou in heaven, in the place of thy dwelling; and do to every one according to his ways, as Thou shalt see his heart: for Thou only knowest the heart of all the children of men. (1 Kings viii. 39.) I know that Thou canst do all things, and no thought is hidden from Thee. (Job xlii. 4.) Shalt Thou see as man seeth? Are thy days as the days of man, and are thy years as the times of men? (Job x. 4, 5.)

The wickedness of sinners shall be brought to naught, and Thou shalt direct the just: the searcher of hearts and reins is God. (Ps. vii. 10.)

Shall not God search out these things? for he knoweth the secrets of the heart. (Ps. liv. 22.) The heart is perverse above all things, and unsearchable, who can know it? I am the Lord who search the heart, and prove the reins. (Jer. xvii. 9, 10.)

For the word of God is living and effectual, and more piercing than any two-edged sword, and reaching unto the division of the soul and the spirit, of the joints also and the marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature invisible in his sight; but all things are naked and open to his eyes. (Heb. iv. 12, 13.)

Blessed be the Lord, the God of Israel, from eternity to eternity. So be it; so be it! (Ps. xl. 14.)

THE NARROW WAY.

Enter ye in at the narrow gate; for wide is the gate, and broad is the way that leadeth to destruction; and many there are who enter by it. How narrow is the gate, and strait the way, which leadeth to life, and few there are who find it. ST. MATT. vii. 13, 14.

Words of our Blessed Lord, in his Sermon on the Mount.

You walked according to the course of this world, fulfilling the will of the flesh, and were by nature the children of wrath. But God, who is rich in mercy, through the exceeding charity with which he loved us, even when we were dead in sins, hath quickened us together in Christ, by whose grace you are saved; that He might show the abundant riches of his grace, in goodness upon us in Jesus Christ. (*Eph. ii. 2—7.*)

Let thy eyes look strait on, and let thy eyelids go before thy steps; make strait the path for thy feet, and all thy ways shall be established. (*Prov. iv. 25, 26.*)

This is the way, walk ye in it; and go not aside either to the right hand or to the left. (*Isa. xxx. 21.*)

If you walk in my precepts, and keep my commandments, and do them, I will walk among you, and will be your God, and you shall be my people. But if you walk contrary to me, and will not hearken to me, I will bring seven times more plagues upon you for your sins. I also will walk contrary to you, and will strike you seven times for your sins. (*Lev. xxvi. 3, 12, 21, 24.*)

If thou wilt walk in the ways of thy own heart, and in the sight of thine eyes, know, that for all these things God will bring thee into judgment. (*Eccles. xi. 9.*)

See, therefore, brethren, how you walk circumspectly ; not as unwise, but as wise : redeeming the time, because the days are evil. (*Eph. v. 15, 16.*)

ON COVETOUSNESS.

Take heed, and beware of all covetousness ; for a man's life doth not consist in the abundance of the things which he possesseth. ST. LUKE xii. 15.

Words of our Blessed Lord to the multitude.

A COVETOUS man shall not be satisfied with money ; and he that loveth riches shall reap no fruit from them ; it is vanity. What doth it profit the man to look on his riches ; Sleep is sweet to the laboring man, but the fullness of the rich will not suffer him to sleep. (*Eccles. v. 9—12.*)

Labor not to be rich ; set bounds to thy own desires. Lift not thy eyes to riches which thou canst not have ; because they shall make to themselves wings, and fly as an eagle towards heaven. (*Prov. xxiii. 4, 5.*) For the iniquity of the covetous was I wroth, and I smote him ; I hid my face from him, and was angry, and he went on frowardly in the way of his own heart. (*Isa. lvii. 17.*) My feet were almost moved, my steps had well nigh slipt, because I had a zeal on occasion of the wicked, seeing the prosperity of sinners. Their pride held them fast ; they are covered with their iniquity and their wickedness. Their iniquity hath come forth, as it were, from fatness ; it hath passed into the affection of their heart. They have thought and spoken wickedness ; they have spoken iniquity on high. They have set their mouth against

heaven, and have said; How doth God know? and is there knowledge in the Most High?

Behold, these are sinners; and yet, abounding in the world, they have obtained riches. And I said; Then have I in vain justified my heart, and washed my hands among the innocent. I studied that I might know this thing; it is a labor in my sight, until I go into the sanctuary of God, and understand concerning their last ends. But, indeed, for their delusion Thou hast put it into them; when they were lifted up, Thou hast cast them down. How are they brought to desolation! they have suddenly ceased to be; they have perished by reason of their iniquity. As the dream of them that awake, O Lord, so in thy city Thou shalt bring their image to nothing. For behold, they that go far from Thee shall perish; Thou hast destroyed all them that are disloyal to Thee. (Ps. lxxii. 2—27.)

Let your manners be without covetousness, contented with such things as you have; for He hath said; I will not leave thee, neither will I forsake thee. (Heb. xiii. 5.)

RENOUNCING ALL FOR CHRIST.

Peter said to Jesus; Behold, we have left all things, and have followed thee. And Jesus said to them; Amen I say to you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive much more in this present time, and in the world to come, life everlasting. Every one of you that doth

not renounce all that he possesseth, cannot be my disciple. ST. LUKE xiv. 33. xviii. 28—30.

Words of our Blessed Lord to his disciples.

HE who hath said to his father, and to his mother; I know you not; and to his brethren, I know you not; and their own children they who have not known: these have kept thy word, and observed thy covenant. (*Deut. xxxiii. 9.*)

Christ died for all, that they also who live, may not now live to themselves, but to Him who died for them, and rose again. Wherefore henceforth we know no man according to the flesh. (*1 Cor. v. 15, 16.*)

Jesus said to his disciples; If any man will come after me, let him deny himself, and take up his cross, and follow me. For he that will save his life, shall lose it; and he that shall lose his life for my sake, shall find it. For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul? For the Son of man shall come in the glory of his Father with his Angels, and then will he render to every man according to his works. (*Matt. xvi. 24—27.*)

They who are Christ's have crucified their flesh, with its vices and concupiscences. (*Gal. v. 24.*) I am dead to the law, that I may live to God; with Christ I am nailed to the cross; (*Gal. ii. 19.*) bearing the marks of the Lord Jesus in my body. (*Eph. vi. 17.*) And I live, now not I; but Christ liveth in me. And that I live now in the flesh, I live in the faith of the Son of God, who loved me, and delivered himself for me. (*Gal. ii. 20.*)

The things that were gain to me, the same I have counted loss for Christ. Farthermore I count all things to be but loss, for the excellent knowledge of Jesus Christ my Lord; for whom I have suffered the loss of all things, and count

them but as dung, that I may gain Christ; And may be found in him, not having my justice, which is of the law, but that which is of the faith of Christ Jesus, which is of God, justice in faith; that I may know Him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death. (*Phil. iii. 7—10.*)

You have begun not only to do, but also to be willing, now therefore perform ye it also indeed; that, as your mind is forward to be willing, so it may be also to perform, out of that which you have. For if the will be forward, it is accepted according to that which a man hath, not according to that which he hath not. (*2 Cor. viii. 10—12.*)

The grace of God our Saviour hath appeared to all men, instructing us that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world. Looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ, who gave himself for us, that He might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. (*Tit. ii. 11—14.*) They overcame by the blood of the Lamb, and by the word of the testimony, and they loved not their lives unto death. (*Apoc. xii. 12.*)



SPIRITUAL MINDEDNESS.

Woman, believe me that the hour cometh, when you shall neither on this mountain, nor in Jerusalem adore the Father. But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh

such to adore him. God is a spirit, and they that adore Him must adore Him in spirit and in truth.

Words of our Blessed Lord, to the Samaritan woman at Jacob's Well.

IF you be risen with Christ, seek the things that are above; where Christ is sitting at the right hand of God. Mind the things that are above, not the things that are upon the earth; for you are dead, and your life is hid with Christ in God. When Christ shall appear, who is your life, then you also shall appear with Him in glory. (*Col. iii. 1—4.*)

The law of the spirit of life in Christ Jesus, hath delivered me from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, hath done, condemning sin in the flesh, that the justification of the law might be fulfilled in us, who walk not according to the flesh, but according to the spirit. For they that are according to the flesh, mind the things that are of the flesh; but they that are according to the spirit, mind the things that are of the spirit. For the wisdom of the flesh, is death; but the wisdom of the spirit, is life and peace. Because the wisdom of the flesh is an enemy to God: for if any man have not the spirit of Christ, he is none of his. If you live according to the flesh, you shall die; but if by the spirit, you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. (*Rom. viii. 2—14.*)

Be not deceived, God is not to be mocked, for what things a man shall sow, those also shall he reap. He that soweth in his flesh, of the flesh also shall reap corruption; but he that soweth in the spirit, of the spirit shall reap life

everlasting. (*Eph.* vi. 7, 8.) I say then: Walk in the Spirit, and you shall not fulfil the lusts of the flesh; (*Gal.* v. 16.) flying the corruption of that concupiscence which is in the world. (*2 Pet.* i. 4.)

Put off, according to the former conversation, the old man, who is corrupted according to the desires of error. And be ye renewed in the spirit of your mind, and put on the new man, who, according to God, is created in justice, and holiness of truth. (*Eph.* iv. 22—24.) But our conversation is in heaven, from whence also we look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowliness, made like to the body of his glory, according to the operation whereby also He is able to subdue all things unto Himself. (*Phil.* iii. 20, 21.)

He that is of the earth, of the earth he is, and of the earth he speaketh. (*John.* iii. 31.) The first man was of the earth, earthly; the second man, from heaven, heavenly. Such as is the earthly, such also are the earthly; and such as is the heavenly, such also are they that are heavenly. Therefore, as we have borne the image of the earthly, let us bear also the image of the heavenly. (*1 Cor.* xv. 47—49.)



JESUS CHRIST TRUE GOD, EQUAL WITH THE FATHER.

Jesus saith to Thomas: No man cometh to the Father, but by me. If you had known me, you would surely have known my Father also: and from henceforth you shall know Him; and you have seen Him. Philip saith to him: Lord, show us the Father, and it is enough for us. Jesus saith to him: Have I been so long a time with you, and have you not known me? Philip, he that seeth me,

seeth the Father also. How sayest thou, show us the Father? Do you not believe, that I am in the Father, and the Father in me? The words that I speak to you, I speak not of myself. But the Father who abideth in me, he doth the works. Believe you not that I am in the Father, and the Father in me? Otherwise, believe for the works themselves. JOHN xiv. 6—12.

BEHOLD, I send my Angel, [my messenger John the Baptist] and he shall prepare the way before my face. And presently the Lord whom you seek, and the Angel of the testament whom you desire, shall come to his temple. Behold, he cometh, saith the Lord of hosts; and they shall offer sacrifices to the Lord in justice. And the sacrifice of Juda and of Jerusalem shall please the Lord, as in the days of old, and in the ancient years. (*Mal. iii. 1, 4.*)

Behold, the days come, saith the Lord, that I will perform the good word that I have spoken to the house of Israel, and to the house of Juda. In those days, and at that time, I will make the Bud of JUSTICE to spring forth; and He shall do judgment and justice in the earth. In those days shall Juda be saved, and this is the name that they shall call him, THE LORD OUR JUST ONE. (*Jer. xxxiii. 14—16.*) A child is born to us, and a son is given to us, and the government is upon his shoulder; and his name shall be called, Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of peace. (*Isa. ix. 9.*) And they shall call his name Emmanuel, which being interpreted is GOD WITH US. (*Matt. i. 23.*) And they shall say in that day: Lo, this is our God, we have waited for Him, and He will save us; this is the Lord, we have patiently waited for Him; we shall rejoice and be joyful in his salvation. (*Isa. xxv. 9.*) I am, I am the Lord, and

there is no Saviour besides me; you are my witnesses, saith the Lord, and I am God, and from the beginning I am the same. (*Isa.* xliii. 11—13.) Verily Thou art a hidden God, the God of Israel, the Saviour; a just God and a Saviour; there is none besides Thee. I have sworn by myself, saith the Lord, the word of justice shall go out of my mouth, and shall not return; for every knee shalt be bowed to me, and every tongue shall swear. (*Isa.* xlv. 15, 21—24.) Christ according to the flesh, who is over all things, God blessed forever, Amen. (*Rom.* ix. 5.) Jesus Christ, who being in the form of God, thought it no robbery himself to be equal to God, but debased himself, taking the form of a servant, being made to the likeness of men, and in shape formed as a man. He humbled himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted Him, and hath given him a name which is above all names: That in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father. (*Phil.* ii. 6—11.) His Son, whom he hath appointed heir of all things, by whom also he made the world; who being the brightness of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the Majesty on high. (*Heb.* i. 2, 3.)

Evidently great is the mystery of godliness, which was manifested in the flesh, was justified in the spirit, appeared unto angels, hath been preached unto the gentiles, is believed in the world, is taken up in glory. (*1 Tim.* iii. 16.)

Grace be unto you and peace from Him that is, and that was, and that is to come; from Jesus Christ, who is the

faithful witness, the first begotten of the dead, and the prince of the kings of the earth, who hath loved us, and washed us from our sins in his own blood: and hath made us a kingdom and priests to God and his Father, to Him be glory and empire forever and ever. Amen.

Behold, He cometh with the clouds, and every eye shall see Him, and they also that pierced Him. Even so. Amen. I am Alpha and Omega, the beginning and the end, saith the Lord God, who is, and who was, and who is to come, the Almighty. (*Apoc.* i. 4—8.)



THE LOVE OF CHRIST TO HIS CHOSEN PEOPLE.

You are my friends, if you do the things that I command you. I will not now call you servants; for the servant knoweth not what his lord doth. But I have called you friends, because all things whatsoever I have heard of my Father, I have made known to you. Holy Father keep them in thy name, whom thou hast given me, that they may be one, as we also are. And not for them only do I pray, but for them also who through their word shall believe in me; that they all may be one, as thou, Father, in me, and I in thee, that they also may be one in us. ST. JOHN xv. 14, 15. xvii. 11, 20, 21.

Words of our Blessed Lord, in his discourse with his disciples on the eve of his passion.

HE came into his own, and his own received him not. But as many as received Him, he gave them power to be made the sons of God, to them that believe in his name. (*John* i. 11, 12.)

Behold what manner of charity the Father hath bestowed upon us, that we should be named and should be the sons of God. (1 *John* iii. 1.) For whosoever are led by the spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear; but you have received the spirit of adoption of sons, whereby we cry; Abba, (Father.) For the Spirit himself giveth testimony to our spirit, that we are the sons of God. And if sons, heirs also; heirs, indeed, of God, and joint heirs with Christ. (*Rom.* viii. 14—17.) For you are the temple of the living God: as God saith; I will dwell in them, and walk among them; and I will be their God, and they shall be my people. And I will receive you; and I will be a Father to you, and you shall be my sons and daughters, saith the Lord Almighty. (2 *Cor.* vi. 17. 18.)

Dearly beloved, we are now the sons of God, and it hath not yet appeared what we shall be. We know, that when He shall appear, we shall be like to Him, because we shall see Him as he is. And every man that hath this hope in him, sanctifieth himself, as He also is holy. (1 *John* iii. 2, 3.)

Thus saith the Lord of Hosts; Behold, I will save my people; I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God in truth and justice. (*Zach.* iii. 8.)

Thus saith the Lord; To them that choose the things that please me, and shall hold fast my covenant, I will give to them in my house, and within my walls, a place, and a name better than sons and daughters; I will give them an everlasting name, which shall never perish. I will bring them into my holy mount, and will make them joyful in my house of prayer; their holocausts, and their victims shall please me upon my altar. (*Isa.* lvi. 4—7.)

But thou hast a few names in Sardis, which have not

defiled their garments, and they shall walk with me in white, because they are worthy. He that shall overcome, shall thus be clothed in white garments; and I will not blot out his name out of the book of life; and I will confess his name before my Father, and before his angels. He that hath an ear let him hear. (*Apoc. iii. 4—6.*)



CHRIST OUR HIGH PRIEST.

The Son of man came not to be ministered unto, but to minister, and to give his life a redemption for many. ST. MATT. XX. 28,

Words of our Blessed Lord to his disciples.

THE Lord hath sworn, and He will not repent; Thou art a priest forever according to the order of Melchisedech. (*Ps. cx. 4.*) Thus saith the Lord; There shall not be cut off from the priests and Levites, a man before my face, to offer holocausts, and to burn sacrifice, and to kill victims continually. (*Jer. xxxiii. 18.*)

Christ did not glorify himself to be made a high priest; but He that said to him; Thou art my Son, this day have I begotten thee. As He saith also in another place; Thou art a priest forever, according to the order of Melchisedech; who in the days of his flesh, offered up prayers and supplications, with a strong cry and tears, to Him that was able to save. And being consummated, He became the cause of eternal salvation to all that obey Him, being called by God a high priest according to the order of Melchisedech. (*Heb. v. 5—10.*)

Therefore, he made to him a covenant of peace, to be the prince of the sanctuary, and of his people, that the dignity of priesthood should be to Him forever. (*Eccles.*

xlv. 30.) It behoved Him in all things to be made like to his brethren, that He might become a merciful and faithful high priest with God, to make reconciliation for the sins of the people. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Jesus; who is faithful to Him who appointed him. (*Heb. i. 17. iii. 1, 2.*)

Jesus is made the surety of a better testament, inasmuch as He continueth forever, and hath an everlasting priesthood. Whereby He is able also to save forever them that come unto God by himself; always living to make intercession for us. For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens. (*Heb. vii. 24—26.*)

Seeing, then, that we have a great high priest that hath passed into the heavens, Jesus the Son of God; let us hold fast our confession. For we have not a high priest, who cannot have compassion on our infirmities, but one tempted in all things, like as we are, yet without sin. Let us go, therefore, with confidence to the throne of grace, that we may obtain mercy, and find grace in seasonable aid. (*Heb. iv. 14—16.*)

THE MINISTERS OF GOD.

If any man minister to me, him will my Father honor. Amen, amen, I say to you, he that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth Him that sent me. He that heareth you, heareth me; and he that despiseth you,

despiseth me; and he that despiseth me, despiseth Him that sent me. JOHN xii. 26. xiii. 20. LUKE x. 16.

Words of our Blessed Lord to his disciples.

You are the light of the world. A city seated on a mountain cannot be hid. Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house. So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven. He, therefore, that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven. (*Matt. v. 14—19.*) And the Lord spake to Moses, saying; Behold, I have filled them with the spirit of God, with wisdom and understanding, that they may do all things which I have commanded them. (*Exod. xxxi. 1, 3, 6.*)

Thus saith the Lord: They that choose the things that please me, and hold fast my covenant; I will give to them in my house, and within my walls, a place and a name better than sons or daughters: I will give them an everlasting name which shall never perish. I will bring them unto my holy mount, and will make them joyful in my house of prayer; their holocausts and their victims shall please me upon my altar: for my house shall be called the House of Prayer for all Nations. (*Isa. lvi. 4—7.*)

And we beseech you, brethren, to know them who labor among you, and are over you in the Lord, and admonish you, that you esteem them more abundantly in charity for their work. (1 *Thess. v. 12, 13.*) My brethren, if any of you err from the truth, and one convert him; let him know, that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall

cover a multitude of sins. (*James* v. 19, 20.) Attend to thyself and to doctrine; be earnest in them: for in doing this thou shalt both save thyself and them that hear thee. (1 *Tim.* iv. 16.)

They that are learned shall shine as the brightness of the firmament: and they that instruct many to justice, as stars for all eternity. (*Dan.* xii. 3.) Having shone as lights in a dark world, holding forth to all the word of life, (*Phil.* ii. 15.) they will shine forth as the sun in the kingdom of their Father. (*Matt.* xii. 41.) And when the Prince of pastors shall appear, you shall receive a never-fading crown of glory. (1 *Pet.* v. 4.)



THE TEMPLE OF GOD.

And Jesus said to them; It is written, My house shall be called the house of prayer. . . . Whatsoever they shall ask, it shall be done for them by my Father who is in heaven; for where there are two or three gathered together in my name, there am I in the midst of them. MATT. xxi. 13. xviii. 19, 20.

Words of our Lord and Saviour to his disciples.

AND in the last days, the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills, and all nations shall flow unto it. And many people shall go, and say; Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths; for the law shall come forth from Sion, and the word of the Lord from Jerusalem. O house of Jacob, come ye, and let us walk in the light of the Lord. (*Isa.* ii. 2, 3, 5.) They shall offer upon my ac-

ceptable altar, and I will glorify the house of my majesty. And thy gates shall be open continually; they shall not be shut day nor night, that the strength of the Gentiles may be brought to thee. I will bring them into my holy mount, and will make them joyful in my house of prayer; their holocausts, and their victims shall please me upon my altar; for my house shall be called the House of Prayer for all Nations. (*Isa. ii. 2, 3, 5. lx. 7, 11. lvi. 7.*)

In the visions of God, he set me upon a very high mountain, and he brought me into the temple, and he said to me; This is the HOLY OF HOLIES. And he brought me to the gate that looked towards the east, and brought me into the inner court, and behold, the house was filled with the glory of the Lord. And he said to me; Son of man, behold the place of my throne. The priests and Levites shall come near to my table to minister unto me, and to keep my ceremonies. And when the people shall go in before the Lord in the solemn feast, and the prince in the midst of them, he shall offer every day for a holocaust to the Lord, a Lamb of the same year without blemish; he shall offer it always in the morning. He shall offer the lamb, and the sacrifice, morning by morning; an everlasting holocaust. (*Eze. xl. 11, &c.*)

Reverence my sanctuary; I am the Lord. (*Lev. xxvi. 2.*) Holiness becometh thy house, O Lord, unto length of days. (*Ps. xcii. 5.*) Indeed, the Lord is in this place. How awful is this place! it is no other than the house of God, and the gate of heaven. (*Gen. xxviii. 16, 17.*) Keep thy foot when thou goest into the house of God, and draw nigh to hear. (*Eccles. iv. 17.*)

One thing I have asked of the Lord, this will I seek after; That I may dwell in the house of the Lord, all the days of my life. That I may see the delight of the Lord, and may visit his temple. In the multitude of thy mercy,

I will come into thy house ; I will worship towards thy holy temple, in thy fear. (*Ps. xxvi. 4, 5.*)

And the Lord appeared to Solomon by night, and said ; I have heard thy prayer, and I have chosen this place to myself for a house of sacrifice. My eyes also shall be open, and my ears attentive to the prayer of him that shall pray in this place ; for I have chosen, and have sanctified this place, that my name may be there forever, and my eyes and my heart may remain there perpetually. (*2 Paral. vii. 15, 16.*)

Is it then to be thought that God should, indeed, dwell upon earth ? for if heaven, and the heaven of heavens, cannot contain Thee, how much less this house, which I have built ? But I have regard to the prayer of thy servant, and to his supplications. O Lord my God, hear the hymn and the prayer, which thy servant prayeth before thee this day ; that thy eyes may be open upon this house night and day ; upon the house of which Thou hast said ; My name shall be there ; that Thou mayst hearken to the prayer, which thy servant prayeth in this place to Thee. That thou mayst hearken to the supplication of thy servant, and of thy people Israel, whatsoever they shall pray for in this place ; and hear them in the place of thy dwelling in heaven, and when thou hearest, show them mercy. (*3 Kings viii. 27—30.*)



THE SENDING OF THE HOLY SPIRIT.

I will ask the Father, and He shall give you another Paraclete [Comforter,] that he may abide with you forever ; the Spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him ; but you shall know him, because he

shall abide with you, and shall be in you. He will teach you all things, and bring all things to your mind whatsoever I shall have said to you. St. JOHN xiii. 16, 17. xiv. 26.

Words of our Blessed Redeemer to his apostles, in his discourse on the eve of his passion.

AND it shall come to pass in those days, that I will pour out my Spirit upon all flesh; and every one that shall call upon the name of the Lord, shall be saved; for in mount Sion, and in Jerusalem shall be salvation. (*Joel ii. 28, 32.*)

Now if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which [glory] is done away; how shall not the ministration of the Spirit be rather in glory? For if that which is done away, was glorious; much more that which remaineth, is in glory. (*2 Cor. iii. 7—11.*)

When the days of Pentecost were accomplished, they were all together in one place, and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them; and they were all filled with the Holy Ghost, and began to speak with divers tongues, according as the Holy Ghost gave them to speak. (*Acts xi. 1—11.*)

Know you not, that your members are the temple of the Holy Ghost, who is in you, whom you have from God, and that you are not your own? For you are bought with a great price. Glorify and bear God in your body; (*1 Cor. v. 19, 20.*) let no evil speech proceed from your mouth, but that which is good to the edification of faith, that it may afford grace to the hearers; and grieve not the Holy

Spirit of God, whereby you are sealed unto the day of redemption. (*Eph.* iv. 29, 30.)

The fruit of the Spirit, is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. If we live in the Spirit, let us also walk in the Spirit. (*Eph.* iii. 22—25.) Be not deceived; God is not to be mocked; for what things a man shall sow, those also shall he reap; for he that soweth in his flesh, of the flesh also shall reap corruption; but he that soweth in the Spirit, of the Spirit shall reap life everlasting. (*Eph.* iv. 7, 8.)

CHRIST, THE PHYSICIAN OF SOULS.

They who are in health need not the physician, but they that are sick; I came not to call the just, but sinners to penance. LUKE v. 31, 32.

Words of Jesus Christ to the Scribes and Pharisees, who accused Him of holding intercourse with sinners.

AND Jesus came to Nazareth where he was brought up; and He went into the synagogue according to his custom on the sabbath day, and He rose up to read. And the book of Isaias the prophet was delivered unto Him. And as He unfolded the book, He found the place where it was written: The spirit of the Lord is upon me, wherefore He hath annointed me to preach the gospel to the poor; He hath sent me to heal the contrite of heart; to preach deliverance to the captives, and sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord, and the day of reward. And when He had folded the book, He restored it to the minister, and sat down. And the eyes of all in the synagogue were fixed on

Him. And He began to say to them ; This day is fulfilled this scripture in your ears. And all gave testimony to Him, and they wondered at the words of grace that proceeded from His mouth, and they said ; Is not this the son of Joseph ? And He said to them ; Doubtless you will say to me this similitude ; Physician heal thyself : as great things as we have heard done in Capharnaum, do also here in thy own country. And He said ; Amen I say to you, that no prophet is accepted in his own country. (*Luke* iv. 16—24.)

Unto you that fear my name, the Sun of justice shall arise, with healing in his wings. (*Mal.* iv. 2.) Bless the Lord, O my soul, and let all that is within me bless his holy name ; who forgiveth all thy iniquities ; who healeth all thy diseases ; who redeemeth thy life from destruction ; who crowneth thee with mercy and compassion ; and satisfieth thy desire with good things : thy youth shall be renewed like the eagle's (*Ps.* cii. 3—5,)

The Lord taketh pleasure in them that fear Him, and in them that hope in his mercy. He lifteth up the meek, and bringeth the wicked down even to the ground. He healeth the broken of heart, and bindeth up their bruises. (*Ps.* cxlvi. 3, 6, 11.) Surely He hath borne our infirmities, and carried our sorrows. We thought Him as it were a leper, and as one struck by God, and afflicted : but He was wounded for our iniquities, He was bruised for our sins ; the chastisement of our peace was upon Him, and by his bruises we are healed. (*Isa.* liii. 4, 5.)

In their affliction they will rise early to me ; Come, and let us return to the Lord, for He hath taken us, and He will heal us ; He will strike, and He will cure us. His going forth is prepared as the morning light ; and He will come to us as the early and the latter rain to the earth. What shall I do to thee, O Ephraim ? what shall I do to

thee, O Juda ? your mercy is as a morning cloud, and as the dew that goeth away in the morning. (*Osee vi. 1—4.*)

They cried to the Lord in their affliction ; and He delivered them out of their distresses. Return, you rebellious children, and I will heal your rebellions. Behold, we come to Thee, for Thou art the Lord our God ; truly in the Lord our God is the salvation of Israel. (*Jer. iii. 22, 23.*) I said ; O Lord, be Thou merciful to me : heal my soul, for I have sinned against Thee. O Lord my God, I have cried to Thee, and Thou hast healed me. (*Ps. xl. 5. xx. 3.*)

He sent his word, and healed them, and delivered them from their destructions, (*Ps. cvi. 20*) saying ; If thou wilt hear the voice of the Lord thy God, and do what is right before Him, and obey his commandments, and keep all his precepts, none of the evils that I laid upon Egypt, will I bring upon thee ; for I am the Lord thy healer. (*Ex. xv. 26.*) Let the mercies of the Lord give glory to Him, and his wonderful works to the children of men ; and let them sacrifice the sacrifice of praise, and declare his works with joy. (*Ps. cvi. 21, 22.*)

God hath reconciled us to Himself by Christ ; for Christ's sake, then, we beseech you, be ye reconciled to God. (*2 Cor. iii. 18, 20.*) Grace be to you, and peace from God the Father and from our Lord Jesus Christ, who gave himself for our sins, that He might deliver us from this present wicked world, according to the will of God and our Father, to whom be glory forever and ever. Amen. (*Gal. i. 3—5.*)

SELF-EXAMINATION.

Why seest thou the mote that is in thy brother's eye, and seest not the beam that is in thy own eye? Or how sayest thou to thy brother; Let me cast the mote out of thy eye; and behold a beam is in thy own eye? Thou hypocrite! cast out first the beam out of thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye. MATT. vii. 3—5.

Words of our Blessed Lord, in his Sermon on the Mount.

LET a man prove himself; for if we judge ourselves, we shall not be judged. (1 Cor. xi. 28, 31.) If any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one prove his own work. (Gal. vi. 3, 4.) Try yourselves, prove ye your own selves. (2 Cor. xiii. 5.) Prove me, O Lord, and try me. (Isa. xxv. 2.) Prove me, O God, and know my heart; examine me, and know my paths; and see if there be in me the way of iniquity; and lead me in the eternal way. (Ps. cxxxix. 23, 24.) Hear, O Lord, my prayer; give ear to my supplication in thy truth; hear me in thy justice. And enter not into judgment with thy servant, for in thy sight no man living shall be justified. I stretched forth my hands to thee, my soul is as earth without water unto Thee. Hear me speedily, O Lord, my spirit hath fainted away. Turn not away thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy mercy in the morning, for in Thee have I hoped. Make the way known to me, wherein I should walk, for I have lifted up my soul to Thee. (Ps. clxii. 1—8.)

I cried to the Lord, to God with my voice, and He gave

ear to me. In the day of my trouble I sought God, with my hands lifted up to Him in the night; and I was not deceived. My soul refused to be comforted; I remembered God, and was delighted, and was exercised, and my spirit swooned away. My eyes prevented the watches; I was troubled, and I spoke not. I thought upon the days of old, and I had in my mind the eternal years. And I meditated in the night with my own heart; and I was exercised, and I swept my spirit. Will God then cast off forever? or will He never again be more favorable? Or will He cut off his mercy forever, from generation to generation? Or will God forget to show mercy? or will He in his anger shut up his mercies? (*Ps.* lxxvi. 1—10.)

Let us search our ways, and seek, and return to the Lord. Let us lift up our hearts with our hands to the Lord in the heavens. Why wilt Thou forget us forever? why wilt Thou forsake us for a long time? Convert us, O Lord, to Thee, and we shall be converted; renew our days, as from the beginning. (*Lam.* iii. 40, 41. *v.* 20, 21.) And now thus saith the Lord of hosts; Set your hearts to consider your ways; you have sowed much and brought in little. (*Agg.* i. 10.)



FEAR OF THE LORD.

Be not afraid of them who kill the body, and after that have no more that they can do. But I will show you whom ye shall fear: fear ye Him who after He hath killed, hath power to cast into hell. Yea, I say to you, fear Him. LUKE xii. 4, 5.

Words of our Blessed Lord to the multitude.

THE son honoreth the father, and the servant his master;

if then I be a father, where is my honor? and if I be a master, where is my fear, saith the Lord of hosts? (*Mal. i. 6.*) I will praise the Lord; holy and terrible is his name: the fear of the Lord is the beginning of wisdom. (*Ps. cx. 9.*) The fear of the Lord is the lesson of wisdom; By the fear of the Lord every one declineth from evil. (*Pro. xxii. 4. xv. 27.*) Therefore fear the Lord, and serve him in truth and with your whole heart; for you have seen the great works which He hath done among you. (*1 Gen. xii. 24.*)

Pierce Thou my flesh with thy fear, let me be afraid of thy judgments. (*Ps. cxviii. 120.*) The voice of the Lord crieth to the city, and salvation shall be to them that fear his name. (*Mich. vi. 8, 9.*) Show us, O Lord, thy mercy, and grant us thy salvation. Surely his salvation is near to them that fear Him. (*Ps. lxxxiv. 8, 10.*)

Blessed is the man that feareth the Lord; he shall delight exceedingly in his commandments. His heart is ready to hope in the Lord; he shall not fear the evil hearing. (*Ps. cxi. 1, 7.*) My covenant was with him of life and peace; and I gave him fear, and he feared me, and he was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace, and in equity, and turned many away from iniquity. (*Mal. ii. 5, 6.*)

To fear God is the fulness of wisdom; and fulness is from the fruits thereof. The fear of the Lord is a crown of wisdom, the filling up of peace, and the fruit of salvation. With him that feareth the Lord it shall go well in the latter end, and in the day of his death he shall be blessed. (*Eccles. i. 13, 20, 22.*) Wherefore, my dearly beloved, work out your salvation with fear and trembling. (*Phil. ii. 12.*)

CONFESSION OF SINS.

There shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just, who need not penance. Yea, I say to you, there shall be joy before the angels of God upon one sinner doing penance. LUKE xv. 7, 8.

Words of our Blessed Lord to the Pharisees.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all iniquity. (1 *John* i. 8, 9.)

When a man or woman shall have committed any of all the sins that men are wont to commit, and shall have transgressed the commandment of the Lord and sinned, they shall confess their sins. (*Num.* v. 6, 7.)

When the wicked man turneth away from his wickedness which he hath committed, and doeth judgment and justice, he shall save his soul alive. Cast away from you all your transgressions by which you have transgressed, and make to yourselves a new heart, and a new spirit: for I desire not the death of him that dieth, saith the Lord; return to me and live. (*Eze.* xviii. 27—32.)

Esdras the priest stood up, and said to the people; You have transgressed, and added to the sins of Israel; and now, make confession to the Lord God of our fathers, and do his pleasure. And all the multitude answered and said with a loud voice; According to thy word unto us, so be it done. (2 *Esd.* x. 10—12.) And they cried unto the Lord, and said; We have sinned; do Thou unto us whatever it pleaseth Thee; only deliver us this time. (*Judg.* x. 15.)

He that hideth his sins shall not prosper, but he that shall confess and forsake them, shall obtain mercy. (*Pro.* xxviii. 13.) Be not ashamed to confess your sin; (*Eccles.* iv. 31.) but laying aside every weight and sin which surrounds you, (*Heb.* xii. 1.) do penance, for the remission of your sins, and you shall receive the gift of the Holy Ghost. (*Acts* ii. 38.) There is a shame that bringeth sin; and there is a shame that bringeth glory and grace. (*Eccles.* iv. 25.) Thou knowest my reproach, and my confusion, and my shame; O forgive me, that I may be refreshed, before I go hence, and be no more. For thy name's sake, O Lord, thou wilt pardon my sin; for it is great. (*Ps.* xxiv. 11, &c.)

Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord hath not imputed sin; because I was silent, my bones grew old, whilst I cried out all the day long. For day and night thy hand was heavy upon me; I am turned in my anguish, whilst the thorn is fastened. I have acknowledged my sin to Thee, and my injustice I have not concealed. I said I will confess against myself my injustice to the Lord; and Thou hast forgiven the wickedness of my sin. For this shall every one that is holy pray to Thee, in a seasonable time. (*Ps.* xxxi. 1—6.)

Bless the Lord, O my soul, and let all that is within me bless his holy name. Bless the Lord, O my soul, and never forget all He hath done for thee. Who forgiveth all thy iniquities, who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with mercy and compassion. The Lord is compassionate and merciful, long suffering and plenteous in mercy. He will not always be angry; nor will He threaten forever. He hath not dealt with us according to our sins, nor rewarded us according to our iniquities. For according to

the height of the heaven above the earth, He hath strengthened his mercy towards them that fear Him. As far as the east is from the west, so far hath He removed our iniquities from us. As a father hath compassion on his children, so hath the Lord compassion on them that fear Him; for he knoweth our frame; He remembereth that we are dust. Man's days are as grass, as the flower of the field so shall he flourish; but the mercy of the Lord is from eternity and unto eternity upon them that fear Him. (*Ps. cii. 1—17.*)

O Lord, thou hast forgiven my iniquity, Thou hast covered all my sins; Thou hast turned away the fierceness of thy indignation. Convert us, O God, our Saviour! turn, and bring us to life. Show us, O Lord, thy mercy, and grant us thy salvation. The Lord God will speak peace to his people, and unto them that are converted in heart. Surely his salvation is near to them that fear Him. (*Ps. lxxxiv. 3—10.*)

For Christ, we beseech you, be reconciled to God. (*2 Cor. v. 20.*) How shall we escape, if we neglect so great salvation? (*Heb. ii. 3.*)



CONFESSION OF SINS, EXAMPLES OF.

Do penance, for the kingdom of heaven is at hand. **MATT. iv. 17.**

Words of our Blessed Lord to the multitude.

TAKE, my brethren, for an example, the prophets, who spoke in the name of the Lord. (*James v. 10.*) Observe them who walked so as you may have a model. The things which you have learned, and received, and heard,

these do ye, and the God of peace shall be with you. (*Phil.* iii. 17. *iv.* 9.)

Solomon stood before the altar of the Lord, in the sight of the assembly of Israel, and spread forth his hands towards heaven, and said; Lord God of Israel! there is no God like Thee, in heaven above, or on earth beneath; who keepest covenant and mercy with thy servants that have walked before Thee with all their heart; hear Thou in heaven, and do, and judge thy servants, condemning the wicked, and bringing his way upon his own head; and justifying the just, and rewarding him according to his justice. And if thy people, doing penance, and confessing to thy name, shall come, and pray, and make supplications to Thee in his house; then hear Thou in heaven, and forgive the sin of thy people. And if they do penance in thy name, and shall be converted from their sins, by occasion of their afflictions, then hear Thou them in heaven, and forgive the sins of thy servants, and of thy people Israel, and show them the good way wherein they should walk. When a man shall know the wound of his own heart, and shall spread forth his hands, in this house, then hear Thou in heaven, in the place of thy dwelling, and forgive, and do so as to give to every one according to his ways, as Thou shalt see his heart, (for Thou only knowest the heart of all the children of men,) that they may fear Thee all the days that they live upon the face of the land.

But if they sin against Thee, (for there is no man who sinneth not) and Thou be angry; then if they do penance in their heart, and being converted, make supplication to Thee, saying; We have sinned; we have done unjustly; we have committed wickedness; and return to Thee with all their heart, and all their soul; then hear Thou in heaven, in the firmament of thy throne, their prayers, and their supplications, and do judgment for them, and forgive

thy people that have sinned against Thee, and all their iniquities, by which they have transgressed against Thee, and give them mercy; and may Thine eyes be open to the supplication of thy servant, and of thy people, to hear them in all things for which they shall call upon Thee. (3 *Kings* viii. 22—32.)

And I [*Esdras*,] rent my mantle, and sat down mourning; I sat sorrowful until the evening sacrifice. And at the evening sacrifice I rose up from my affliction, and having rent my mantle and my garment, I fell upon my knees, and spread out my hands to the Lord my God, and said; My God! I am confounded, and ashamed to lift up my face to Thee, for our iniquities are multiplied over our heads, and our sins are grown up even unto heaven; we have sinned grievously unto this day, and ours is confusion of face. And now is our prayer made before the Lord our God, that He would enlighten our eyes, and save us from our iniquity. And after all that is come upon us, for our most wicked deeds, and our great sin, art Thou angry with us unto utter destruction, not to leave us a remnant to be saved? O Lord God of Israel, Thou art just; for we remain yet to be saved as at this day. Behold, we are before Thee in our sin; for there can be no standing before Thee in this matter. (1 *Esdras* ix. 5—15.)

And I [*Nehemias*,] sat down, and wept, and mourned for many days, and I fasted, and prayed before the face of the God of heaven. And I said; I beseech Thee, O Lord God of heaven, strong, great, and terrible, who keepest covenant and mercy with those that love Thee, and keep thy commandments; let thine eyes be opened, and thy ears be attentive to hear the prayer of thy servant, which I pray before Thee now, night and day, for the children of Israel thy servants; and I confess the sins of the

children of Israel, by which they have sinned against Thee; I and my father's house have sinned. We have been seduced by vanity, and have not kept thy commandments, and ceremonies, and judgments, which Thou hast commanded thy servant Moses. These are thy servants, and thy people, whom Thou hast redeemed by thy great strength, and by thy mighty hand. I beseech Thee, O Lord, let thy ear be attentive to the prayer of thy servants, who desire to fear thy name. (2 *Esdras* i. 4—11.)

And I [Daniel,] set my face to the Lord my God, to pray, and to make supplication with fasting, and sackcloth, and ashes. And I prayed to the Lord my God, and I made my confession, and said; I beseech Thee, O Lord God, great and terrible, who keepest the covenant, and mercy to them that love Thee, and keep thy commandments. We have sinned; we have committed iniquity; we have done wickedly, and have revolted, and have gone aside from thy commandments, and thy judgments; we have not hearkened to thy servants the prophets, that have spoken in thy name. To thee, O Lord, justice, but to us confusion of face; O Lord, to us belongeth confusion of face, to all of us who have sinned. But to Thee, the Lord our God, mercy and forgiveness; for we have departed from Thee; and have not hearkened to the voice of the Lord our God, to walk in his law, which He set before us by his servants the prophets. And all Israel have transgressed thy law, and have turned away from hearing thy voice; and the malediction, and the curse, which is written in the book of Moses, the servant of God, is fallen upon us, because we have sinned against Him. This evil is come upon us, and we entreated not thy face, O Lord our God, that we might turn from our iniquities, and think on thy truth; we have sinned, we have committed iniquity, O Lord, against all thy justice. O our God, hear the sup-

plication of thy servant, and his prayers, and for thy own sake, show thy face upon the sanctuary which is desolate. Incline, O my God, thy ear, and hear; open thy eyes, and see our desolation; for it is not for our justifications that we present our prayers before thy face, but for the multitude of thy tender mercies. O Lord, hear! O Lord, be appeased! hearken, and do; delay not for thy own sake, O my God, because thy name is invoked upon thy city, and upon thy people. (*Dan. ix. 3—19.*)

CHRIST, THE WATER SPRING UP TO LIFE EVERLASTING.

Now, on the last great day of the festivity, Jesus stood, and cried out, saying; If any man thirst, let him come to me, and drink. ST. JOHN vi. 37. I am the bread of life, he that cometh to me, shall not hunger, and he that believeth in me, shall never thirst. JOHN vi. 35.

Words of our Blessed Lord to the multitude.

You shall draw waters with joy from the fountains of the Saviour. (*Isa. xii. 3.*) My people have done two evils; they have forsaken me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water. They that depart from Thee shall be written in the earth, because they have forsaken the Lord, the vein of living waters. (*Jer. ii. 13. xvii. 13.*)

Jesus cometh to a city of Samaria, called Sichar; near the land which Jacob gave to his son Joseph. Now Jacob's well was there. Jesus, therefore, being wearied with his journey, sat ~~at~~ the well. It was about the sixth hour. There cometh a woman of Samaria to draw water,

Jesus saith to her; Give me to drink: for his disciples were gone into the city to buy meats. Then that Samaritan woman saith to him; How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman? Jesus answered, and said to her; If thou didst know the gift of God, and who he is that saith to thee, Give me to drink; thou, perhaps, wouldst have asked of him, and he would have given thee living water. The woman saith to him; Sir, thou hast nothing wherein to draw, and the well is deep; from whence, then, hast thou living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered, and said to her; whosoever drinketh of this water, shall thirst again; but he that shall drink of the water that I will give him, shall not thirst forever. But the water that I will give him, shall become in him a fountain of water springing up unto life everlasting. The woman saith to him; Sir, give me of this water, that I may not thirst, nor come hither to draw. (*John* iv. 5—15.)

And he showed me a river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. In the midst of the street thereof, and on both sides of the river, was the tree of life, bearing twelve fruits, yielding its fruits every month, and the leaves of the tree were for the healing of the nations. To him that thirsteth I will give of the fountain of the water of life, freely. And he that thirsteth, let him come; and he that will, let him take the water of life, freely. For the Lamb, which is in the midst of the throne, shall rule them, and shall lead them to the fountains of the waters of life, and God shall wipe away all tears from their eyes. They shall no more hunger nor thirst, neither shall the sun fall on them, nor any heat. (*Apoc.* vii. 17. xxi. 6, 12. xxii. 16, 17.)

CHRIST, THE BREAD WHICH COMETH DOWN
FROM HEAVEN.

I am the bread of life. Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven, that if any man eat of it, he may not die. I am the living bread, which came down from heaven. If any man eat of this bread, he shall live forever; and the bread that I will give, is my flesh for the life of the world. Amen, amen I say unto you; Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life, and I will raise him up in the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread, shall live forever. JOHN vi. 48—59.

Words of our Blessed Lord to the multitude.

JESUS said to the multitude; Amen, amen, I say to you, you seek me not because you have seen miracles, but because you did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of man will give you; for him hath God, the Father, sealed. They said therefore unto him; What shall we do that we may work the works of God? JESUS answered, and said to them;

This is the work of God, that you believe in him, whom He hath sent. They said therefore to Him; what sign therefore, dost thou show that we may see, and may believe Thee? what dost thou work? Our fathers did eat manna in the desert; as it is written. He gave them bread from heaven to eat. Then JESUS said to them; Amen, amen I say to you, Moses gave you not bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is that which cometh down from heaven, and giveth life to the world. They said therefore unto Him; Lord, give us always this bread. And JESUS said to them; I am the bread of life, he that cometh to me, shall not hunger; and he that believeth in me, shall never thirst. (*John vi, 26—35.*) Thou hast given them the bread of heaven; man eat the bread of angels. (*Ps. lxxvii. 24, 25.*)

As often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord until he come. Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself, and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. (*1 Cor. xi. 26—29.*)

JESUS CHRIST, FORCE OF HIS LOVE TO MAN.

Greater love than this no man hath, that a man lay down his life for his friends. . . Thus it is written, and thus it behoved Christ to suffer, that all things might be fulfilled, which are written in the

law of Moses, and in the prophets, and in the psalms, concerning me. JOHN XV. 13. LUKE XXIV. 44.

Words of our Blessed Lord to his disciples.

DECLARE it with the voice of joy ; make it to be heard, and speak it out even to the ends of the earth. Say :— ‘The Lord hath redeemed his servant Jacob!’ And they shall say in that day : ‘Lo, this is our God ! we have waited for Him, and He shall save us. This is the Lord ! we have patiently waited for Him ; we shall rejoice and be joyful in his salvation.’ (*Isa. xlviii. 20. xxv. 9.*)

JESUS knowing that his hour was come that He should pass out of this world to the Father ; having loved his own who were in the world, He loved them unto the end. (*John xiii. 1.*)

By Jesus Christ we have access through faith unto the grace wherein we stand, and glory in the hope of the glory of the sons of God. For why did Christ, when as yet we were weak according to the time, die for the ungodly ? for scarce for a just man will one die ; yet perhaps for a good man some one would dare to die. But God commendeth his charity towards us ; because when as yet we were sinners, Christ died for us ; much more, therefore, being now justified by his blood, shall we be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of his son ; much more, being reconciled, shall we be saved by his life. And not only so ; but also we glory in God, through our Lord Jesus Christ, by whom we have now received reconciliation. Wherefore as by one man sin entered into this world, and by sin death ; and so death passed upon all men, for that all have sinned : much more the grace of God and the gift, by the grace of one man Jesus Christ, hath abounded unto many. For as by the disobedience of one man, many

were made sinners; so also by the obedience of one, many shall be made just. That as sin hath reigned to death, so also grace might reign by justice unto life everlasting, through Jesus Christ our Lord. (*Rom. v. 2—21.*)

SOLICITUDE FOR THE MORROW.

Be not solicitous for to-morrow, for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof. MATT. vi. 34.

Words of our Blessed Lord, in his Sermon on the Mount.

BE not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the food, and the body more than the raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are not you of much more value than they? And which of you, by thinking can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field, how they grow; they labor not, neither do they spin; and yet I say to you, that not even Solomon, in all his glory, was arrayed as one of these. Now, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; how much more you, O ye of little faith? Be not solicitous, therefore, saying; What shall we eat, or what shall we drink, or where-with shall we be clothed? For after all these things do the heathen seek. For your Father knoweth that you have need of all these things. Seek ye, therefore, first the kingdom of God, and his justice; and all these things shall be added unto you. (*Matt. vi. 25—33.*)

Labor not for the meat which perisheth, but for that

which endureth unto life everlasting, which the Son of man will give you. (*John vi. 27.*)

This therefore, I say, brethren; the time is short. It remaineth, that they that buy, should be as though they possessed not; and they that use this world, as if they used it not: for the fashion of this world passeth away. I would have you to be without solicitude. (*1 Cor. vii. 29—32.*)

Godliness with contentment is great gain. For we brought nothing into this world; and certainly we can carry nothing out. But having food, and wherewith to be covered, with these we are content. For they that will become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men into destruction and perdition. For the desire of money is the root of all evils; which some coveting, have erred from the faith and have entangled themselves in many sorrows. But thou, O man of God, fly these things, and pursue justice, godliness, faith, charity, patience, mildness. Fight the good fight of faith; lay hold on eternal life whereunto thou art called. (*1 Tim. vi. 6—12.*)

Be nothing solicitous; but in every thing, by prayer and supplication with thanksgiving, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus. (*Phil. iv. 6—7.*)

Cast all your care upon the Lord, for He hath care of you. (*2 Pet. v. 7.*) Be not solicitous about any thing, but in every thing by prayer and supplication with thanksgiving let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus. (*Phil. iv. 6, 7.*)

THE NIGHT COMETH, WHEN NO MAN CAN WORK.

I must work the work of Him that sent me, whilst it is day; the night cometh, when no man can work. Yet a little while, the light is among you, walk whilst you have the light, that the darkness overtake you not; for he that walketh in darkness knoweth not whither he goeth. ST. JOHN ix. 4. xii. 35.

Words of our Blessed Lord to the multitude.

BRETHREN, see how you walk circumspectly, not as unwise, but as wise; redeeming the time. (*Eph. v. 15, 16.*) For we are sojourners before Thee, and strangers, as all our fathers were. Our days upon earth are as a shadow; and there is no stay. (*1 Paral. xxix. 15.*)

Whatsoever thy hand is able to do, do it earnestly; for neither work, nor reason, nor wisdom, nor knowledge, shall be in the grave whereto thou art hastening. (*Eccles. ix. 10.*) For the grave shall not confess to thee; neither shall death praise thee; nor shall they that go down into the pit look for thy truth. The living, the living, he shall give praise to thee. (*Isa. xxxviii. 18, 19.*)

The light is sweet, and it is delightful for the eyes to see the sun. If a man live many years, and have rejoiced in them all, he must remember the darksome time, and the many days in which when they shall come, the things passed shall be accused of vanity. (*Eccles. xi. 7, 8.*)

Walk, therefore, with wisdom, redeeming the time, for the days are evil. (*Col. iv. 5.*)

The angel whom I saw standing upon the sea, and upon the earth, lifted up his hand to heaven, and swore by Him

that liveth forever and ever, who created heaven, and the things which are therein; and the earth, and the things which are in it; and the sea, and the things which are therein; that Time shall be no longer. (*Apoc. x. 3, 6.*)

PERSEVERANCE TO THE END.

He that shall persevere to the end, he shall be saved. ST. MATT. xxiv. 13.

Words of our Blessed Lord to his disciples.

CONTINUE in the faith, grounded and settled, and immoveable from the hope of the gospel which you have heard, which is preached in all the creation that is under heaven. (*Col. i. 23.*) This is charity, that we walk according to his commandments. For this is the commandment, that, as you have heard from the beginning, you should walk in the same. Look to yourselves, that you lose not the things which you have wrought, but that you may receive a full reward. Whosoever revolteth and continueth not in the doctrine of Christ, hath not God; he that continueth in the doctrine, the same hath both the Father and the Son. (*2 John i. 6—9.*)

Of this am I confident, that He, who hath begun a good work in you, will perfect it unto the day of Christ Jesus. (*Phil. i. 6.*) And which of you having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it. Lest, after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him, saying; This man began to build, and was not able to finish. (*Luke xiv. 28—30.*)

Brethren, be not weary in well doing: (*2 Thess. iii. 13.*)

for, in due time, we shall reap, not failing. (*Gal. vi. 9.*) For God is not unjust, that He should forget your work, and the love which you have shown in his name, you who have ministered, and do minister to the saints. And we desire that every one of you should show forth the same carefulness to the accomplishing of hope unto the end; that you become not slothful, but followers of them, who, through faith and patience, shall inherit the promises. (*Heb. vi. 10—12.*)

Look to yourselves, that you lose not the things which you have wrought; but that you may receive a full reward. (*2 John i. 8.*) Labor as a good soldier of Christ Jesus. No man, being a soldier to God, entangleth himself with worldly business, that he may please him to whom he hath engaged himself. He that striveth for the mastery, is not crowned, except he strive lawfully. (*2 Tim. ii. 3—5.*) One thing I do; forgetting the things that are behind, and stretching forth myself to those that are before, I push forward towards the mark, for the prize of the supernal vocation of God in Christ Jesus. (*Phil. iii. 13, 14.*) I have fought a good fight; I have finished my course; I have kept the faith. For the rest, there is laid up for me a crown of justice, which the Lord, the just judge, will render to me at that day; and not to me only, but to them also, who love his coming. (*2 Tim. iv. 7, 8.*)

Be watchful, and strengthen the things that remain. Labor the more, that, by good works, you make sure your vocation and election; for so, an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. (*2 Pet. i. 10, 11.*)

That which you have, hold fast till I come; . . . keep my words unto the end. Behold, I come quickly; hold fast that which thou hast, that no man take thy crown. (*Apoc. ii. 25, 26.*)

Brethren, fall not from your stedfastness, but increase in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and unto the day of eternity. Amen. (2 Pet. iii. 18.)

THE DEAD THAT DIE IN THE LORD.

I heard a voice from heaven, saying unto me; Write: Blessed are the dead who die in the Lord; from henceforth now, saith the Spirit, they may rest from their labors, for their works follow them.
 APOCALYPSE xiv. 13.

BEHOLDING the promises afar off, and saluting them, and confessing that we are pilgrims and strangers on the earth, desiring a better, that is to say, a heavenly country; for here we have no permanent city, but we seek one to come. (Heb. xi. 13, 16.) For we know, that, if our earthly house of this habitation be dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For which cause we faint not; but though our outward man is corrupted, yet the inward man is renewed day by day. (2 Cor. v. 1, 16.)

I die daily. (1 Cor. xv. 31.) While we are in the body, we are absent from the Lord; having a good will rather to be absent from the body, and to be present with the Lord. (2 Cor. vii. 6, 8.) Christ shall be magnified in my body, whether it be by life, or by death; for to me, to live is Christ, and to die is gain. And if to live in the flesh, this is to me the fruit of labor, and which to choose I know not, but am straitened between both; having a desire to be dissolved, and to be with Christ. (Phil. i. 20—23.) For the corruptible body is a load upon the soul,

and the earthly habitation presseth down the mind. (*Wisdom* ix. 15.)

For none of us liveth to himself; and no man dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord. Therefore, whether we live or whether we die, we are the Lord's. For to this end Christ died and rose again, that he might be Lord both of the dead and of the living. (*Rom.* xiv. 7—9.) A faithful saying; If we be dead with Christ, we shall also live with Him. (*2 Tim.* ii. 11.) For to me to live is Christ, and to die is gain, (*Phil.* i. 21.)

Behold, I come quickly, and my reward is with me, to render to every man according to his works. Surely, I come quickly. Amen. Even so, come, Lord Jesus. (*Apoc.* xxii. 12, 20.)



IT IS APPOINTED FOR ALL MEN ONCE TO DIE.

Amen, amen I say to you, unless the grain of wheat falling into the ground, die; itself remaineth alone; but if it die, it bringeth forth much fruit.
JOHN xii. 24, 25.

Words of our Blessed Lord to his disciples.

It is appointed for men once to die, and after this the judgment. (*Heb.* ix. 27.)

God created man incorruptible, and to the image of his own likeness He made him. But by the envy of the devil, death came into the world: and they follow him that are of his side. For God made not death, neither hath He pleasure in the destruction of the living; for He created all things that they might be; and He made the nations of the earth for health; and there is no poison of destruc-

tion in them, nor kingdom of hell upon the earth: for justice is perpetual and immortal. But the wicked with works and words have called it to them; and esteeming it a friend, have fallen away, and have made a covenant with it, because they are worthy to be of the part thereof. (*Wisdom* i. 13—15. ii. 23—25.) When concupiscence hath conceived, it bringeth forth sin; and sin, when it is completed, begetteth death. (*James* i. 15.)

Thou shalt return to the earth, out of which thou wast taken; for dust thou art, and into dust thou shalt return. (*Gen.* iii. 19.) They who dwell in houses of clay, and who have an earthly foundation, shall be consumed as with the moth. From morning till evening they shall be cut down. (*Job.* iv. 19, 20.) Behold I tell you a mystery. We shall all indeed rise again, but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall rise again incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written; Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? Now the sting of death is sin; and the strength of sin is the law. But thanks be to God who has given us the victory through our Lord Jesus Christ! Therefore, my beloved brethren, be ye stedfast and immoveable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord. (1 *Cor.* xv. 51—58.)

DEATH OF THE WICKED.

I go, and you shall seek me, and you shall die in your sin. JOHN viii. 21.

Words of our Blessed Lord to the Scribes and Pharisees.

THIS I know from the beginning, since man was placed upon the earth, that the praise of the wicked is short, and the joy of the hypocrite but for a moment. If his pride mount up even to heaven, and his head touch the clouds; in the end he shall be destroyed like a dunghill; and they that had seen him, shall say: Where is he? As a dream that fleeth away he shall not be found; he shall pass as a vision of the night: the eyes that had seen him, shall see him no more; neither shall his place any more behold him. The heavens shall reveal his iniquity, and the earth shall rise up against him. The offspring of his house shall be exposed, he shall be pulled down in the day of God's wrath. This is the portion of a wicked man from God, and the inheritance of his doings from the Lord. His bones shall be filled with the vices of his youth; and they shall sleep with him in the dust. (*Job. xx. 4—29.*) The sinner being a hundred years old shall die accursed. (*Isa. lxxv. 20.*)

When the wicked were lifted up, Thou has cast them down. How are they brought to desolation! they have suddenly ceased to be; they have perished by reason of their iniquity. As the dream of them that awake, O Lord; so in thy city Thou shalt bring their image to nothing. (*Psa. lxxvii. 18—20.*)

The just shall stand with great constancy against those that have afflicted them, and taken away their labors. These seeing it, shall be troubled with terrible fear, and

shall be amazed at the suddenness of their unexpected salvation, saying within themselves, repenting and groaning for anguish of spirit; These are they whom we had sometime in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honor; behold, how they are numbered among the children of God, and their lot is among the saints. Therefore we have erred from the way of truth; and the light of justice hath not shined unto us; and the sun of understanding hath not risen upon us. We wearied ourselves in the way of iniquity and destruction, and have walked through hard ways, but the way of the Lord we have not known. What hath pride profited us, or what advantage hath the boasting of riches brought us? All those things are past away like a shadow, and like a post that runneth on; and as a ship that passeth through the waves, whereof when it is gone by, the trace cannot be found, nor the path of its keel in the waters; or as when a bird flieth through the air, of the passage of which no mark can be found, but only the sound of the wings beating the light air, and parting it by the force of her flight; she moved her wings, and hath flown through, and there is no mark found afterwards of her way; or as, when an arrow is shot at a mark, the divided air presently cometh together again, so that the passage thereof is not known. So we also, being born, forthwith cease to be; and have been able to show no mark of virtue, but are consumed in our wickedness. Such things as these the sinners said in hell: for the hope of the wicked is as dust, which is blown away with the wind; and as a thin froth which is dispersed with the storm; and as smoke that is scattered abroad by the wind; and as the remembrance of a guest of one day that passeth by. (*Wisdom v. 1—15.*)

The just that is dead, condemneth the wicked that are

living; and youth soon ended, the long life of the unjust. For they shall see the end of the wise man, and shall not understand what God hath designed for him, and why the Lord hath set him in safety. They shall see him, and shall despise him; but the Lord shall laugh them to scorn. (*Wisdom* iv. 16—18.) It is a fearful thing to fall into the hands of the living God! (*Heb.* x. 31.)

DEATH OF THE JUST.

Amen, amen, I say unto you, if any man keep my word, he shall not see death forever. ST. JOHN viii. 51.

Words of our Blessed Lord to the Jews.

LET my soul die the death of the just, and my last end be like unto his! (*Numb.* xxiii. 10.) How precious in the sight of the Lord is the death of his saints! (*Ps.* cxv. 14.)

The just man, if he be prevented with death, shall be in rest. For venerable old age is not that of long time, nor counted by the number of years; but the understanding of a man is grey hairs, and a spotless life is old age. He pleased God, and was beloved, and, living among sinners, was translated. He was taken away, lest wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of vanity obscureth good things; and the wandering of concupiscence overturneth the innocent mind. Being made perfect in a short space, he fulfilled a long time; for his soul pleased God, therefore He hastened to bring him out of the midst of iniquities. But the people see this, and understand not, nor lay up such things in their hearts—that the grace of God and his mercy are with his saints, and that He hath respect to his chosen.

The just shall live for evermore; their reward is with the Lord, and the care of them with the most High. Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord; for with his right hand He will cover them, and with his holy arm He will defend them. (*Wisdom* iv. 7—15. v. 16, 17.)

Hear counsel, and receive instruction, that thou mayst be wise in thy latter end. (*Prov.* xix. 20.) O that they would be wise, and would understand, and would provide for their last end! (*Deut.* xxxii. 29.) Think on thy latter end, and thou shalt never sin. (*Wisdom* v. 12.)

If we believe that JESUS died and rose again, even so them who have slept through JESUS, will God bring with Him. (1 *Thess.* iv. 13.) God giveth sleep to his beloved. (*Psa.* cxxvi. 2.) They stoned Stephen, invoking and saying; Lord Jesus, receive my spirit. And falling on his knees, he cried with a loud voice, saying; Lord, lay not this sin to their charge! And when he had said this, he fell asleep in the Lord. (*Acts* vii. 58, 59.)

NOT TO MOURN FOR THE DEAD AS MEN WITHOUT HOPE.

Why make you this ado, and weep? ST. LUKE
v. 39.

Words of our Blessed Lord to the inmates of the house of the ruler of the synagogue, whose daughter was lying dead.

WE will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful even as others who have no hope; for if we believe that Jesus died, and rose again, even so them who have slept through

Jesus, God will bring with Him. Wherefore, comfort ye one another with these words. (1 *Thess.* iv. 12, 17.)

The word of the Lord came to me, saying; Son of man, behold, I take from thee the desire of thy eyes with a stroke; and thou shalt not lament, nor weep, neither shall thy tears run down. Sigh in silence; make no mourning for the dead; let the tire of thy head be upon thee, and thy shoes on thy feet; and cover not thy face, nor eat the meat of mourners. And my wife died in the evening, and I did in the morning as the Lord had commanded me. And the people said to me; Why doest thou not tell us what these things mean that thou dost? And I said to them; The word of the Lord came to me, saying; You shall do as I have done; you shall not cover your face, nor shall you eat the meat of mourners. You shall have crowns on your heads, and shoes on your feet; you shall not lament nor weep; but you shall pine away for your iniquities; and every one shall sigh with his brother. (*Eze.* xxiv. 15—23.)

And David said to Nathan; I have sinned against the Lord. And Nathan said to David; The Lord hath also taken away thy sin; thou shalt not die. Nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing, the child that is born to thee shall surely die. And Nathan returned to his house. The Lord also struck the child which the wife of Urias had borne to David; and his life was despaired of. And David besought the Lord for the child; and he kept a fast, and, going in by himself, lay upon the ground. And the ancients of his house came to make him rise from the ground, but he would not, neither did he eat meat with them. And it came to pass on the seventh day, that the child died; and the servants of David feared to tell him that the child was dead. For they said; Behold, when

the child was yet alive, we spoke to him, and he would not hearken to our voice; how much more will he afflict himself, if we tell him that the child is dead? But when David saw his servants whispering, he understood that the child was dead; and he said to his servants; Is the child dead? They answered him; He is dead. Then David arose from the ground, and washed, and anointed himself; and when he had changed his apparel, he went into the house of the Lord, and worshipped; and then he came into his own house, and he called for bread, and ate. And his servants said to him; What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise up, and eat bread. And he said; While the child was yet alive, I fasted and wept for him, for I said; Who knoweth whether the Lord may not give him to me, and the child may live? But now that he is dead, why should I fast? Shall I be able to bring him back any more? I shall go to him rather; but he shall not return to me. (*2 Kings* xii. 13—23.)

The Lord Jesus Christ died for us, that, whether we wake or sleep, we may live together with Him. Wherefore, comfort one another, and edify one another. (*1 Thess.* v. 9—11.) Rejoice with them that rejoice, weep with them that weep. Be of one mind one towards another. (*Rom.* xii. 15, 16.)

Epaphroditus, my brother and fellow laborer, longed after you all, and was sad, for that you had heard that he was sick. For, indeed, he was sick nigh unto death; but God had mercy on him; and not only on him, but on me also, lest I should have sorrow upon sorrow. Therefore, I sent him the more speedily, that, seeing him again, you may rejoice, and I may be without sorrow. (*Phil.* ii. 25—28.)

God shall wipe away all tears from their eyes, and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more: for the former things are passed away. (*Apoc. xxi. 4.*)



CHRIST HAVING LOVED US, HE LOVED US TO THE END.

In my Father's house there are many mansions, and I go to prepare a place for you. And if I shall go, and prepare a place for you, I will come again, and will take you to myself; that where I am, you also may be. ST. JOHN xiv. 2, 3.

Words of our Blessed Lord to his disciples, in his discourse on the eve of his passion.

JESUS having loved his own, who were in the world, he loved them to the end. (*John xiii. 1.*)

And Jesus said to his disciples; I will not leave you orphans; I will come to you. Yet a little while, and the world seeth me no more. But you see me, because I live, and you shall live. In that day you shall know that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me. And he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith to him (not the Iscariot;) Lord, how is it, that Thou wilt manifest thyself to us, and not to the world? Jesus answered, and said to him; If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him. In this is my Father glorified, that you bring forth very much fruit, and become my disciples. As the Father hath

loved me, I also have loved you. Abide in my love. If you keep my commandments, you shall abide in my love; as I also have kept my Father's commandments, and do abide in his love. These things I have spoken to you, that my joy may be in you, and your joy may be filled. This is my commandment, that you love one another, as I have loved you. (*John* xiv. 18—23. xv. 8—12.)

Prayer of our Blessed Lord for his disciples.

These things Jesus spoke, and lifting up his eyes to heaven, he said; Father, the hour is come; glorify thy Son, that thy Son may glorify Thee. As Thou hast given him power over all flesh, that he may give life everlasting to all whom Thou hast given him. And this is life everlasting, that they may know Thee, the only true God, and Jesus Christ, whom Thou hast sent. I have glorified Thee upon earth; I have finished the work which Thou hast given me to do. And now glorify Thou me, O Father, with thyself, with the glory which I had with Thee before the world was. I have manifested thy name to the men whom Thou hast given me out of the world. Thine they were, and to me Thou gavest them, and they have kept thy word. Now they have known that all things which Thou hast given me are from thee; because the words which Thou gavest me, I have given to them; and they have received them, and have known in very deed that I came out from Thee, and they have believed that Thou didst send me. I pray for them; I pray not for the world, but for them whom thou hast given me, because they are thine; and all things are thine, and thine are mine; and I am glorified in them. And now I am not in the world, and these are in the world, and I come to Thee. Holy Father, keep them in thy name, whom Thou hast given me, that they may be one, as we also are. While I was with them, I kept them in thy name. Those

whom Thou gavest me, I have kept, and none of them hath perished, except the son of perdition, that the Scripture may be fulfilled.

And now I come to Thee; and these things I speak in the world, that they may have my joy filled in themselves. I have given them thy word, and the world hath hated them, because they are not of the world; as I also am not of the world. I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil. They are not of the world; as I also am not of the world. Sanctify them in truth. Thy word is truth. As Thou hast sent me into the world, I also have sent them into the world. And for them do I sanctify myself, that they also may be sanctified in truth.

And not for them only do I pray, but for them also who, through their word, shall believe in me; that they all may be one, as thou, Father, in me, and I in Thee; that they also may be one in us; that the world may believe that Thou hast sent me. And the glory which Thou hast given me, I have given to them; that they may be one, as we also are one. I in them, and Thou in me: that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast also loved me. Father, I will that where I am, they also whom Thou hast given me may be with me; that they may see my glory which Thou hast given me, because Thou hast loved me before the creation of the world. Just Father, the world hath not known Thee; but I have known Thee; and these have known, that Thou hast sent me. And I have made known thy name to them, and will make it known; that the love wherewith Thou hast loved me, may be in them, and I in them. (*John xvii. 1—26.*)

THE OBEDIENCE OF CHRIST.

I came down from heaven, not to do my own will, but the will of Him that sent me. Now this is the will of Him that sent me, the Father ; That all that He hath given me, I lose not thereof, but raise it up again at the last day. And this is the will of my Father who sent me ; That every one who seeth the Son, and believeth in Him, may have everlasting life ; and I will raise him up at the last day. St. JOHN vi. 38—40.

Words of our Blessed Lord to the Jews.

SACRIFICE and oblation Thou didst not desire ; burnt-offering and sin-offering Thou didst not require ; then said I : Behold I come. In the head of the book it is written of me that I should do thy will : O my God, I have desired it. (*Ps. xxxix. 7—9.*) Then said I, Behold I come to do thy will, O God ! In the which will we are sanctified by the oblation of the body of Jesus Christ once. He, offering one sacrifice for sins, sitteth forever on the right hand of God ; from henceforth expecting until his enemies be made his footstool. For by one oblation He hath perfected forever them that are sanctified. (*Heb. x. 9—14.*)

Christ humbled himself, becoming obedient unto death, even the death of the cross ; wherefore God hath exalted Him. (*Phil. ii. 8, 9.*) For as by the disobedience of one man, many were made sinners ; so also by the obedience of one, many shall be made just. (*Rom. v. 19.*) And whereas indeed He was the Son of God, He learned obedience by the things which He suffered ; And being consummated, He became, to all that obey Him, the cause of eternal salvation. (*Heb. v. 8, 9.*)

Not every one that saith to me ; Lord, Lord ! shall enter into the kingdom of heaven ; but he that doth the will of my Father, who is in heaven, he shall enter into the kingdom of heaven. (*Matt. vii. 21.*)

CHRIST OUR REDEEMER.

As Moses lifted up the serpent in the desert, so must the Son of man be lifted up ; that whosoever believeth in Him, may not perish, but may have life everlasting. For God so loved the world, as to give his only begotten Son ; that whosoever believeth in Him, may not perish, but may have life everlasting. For God sent not his Son into the world, to judge the world, but that the world may be saved by Him. JOHN iii. 14—17.

Words of our Blessed Lord to Nicodemus.

BLESSED be the Lord God of Israel, because he hath visited and wrought the redemption of his people ; and hath raised up a horn of salvation to us, in the house of David his servant. As He spoke by the mouth of his holy prophets, who are from the beginning : Salvation from our enemies, and from the hand of all that hate us. To perform mercy to our fathers, and to remember his holy testament. The oath which he swore to Abraham our father, that he would grant to us, that, being delivered from the hand of our enemies, we may serve Him without fear, in holiness and justice before Him, all our days. (*Luke i. 68—75.*)

Words of Zacharius, inspired by the Holy Ghost.

WHAT I delivered unto you I also received, how that Christ died for our sins according to the Scriptures. (1

Cor. xv. 3.) In this we have known the charity of God, because He hath laid down his life for us; (*1 John iii. 16.*) for the charity of Christ presseth us; judging this, that if one died for all, then all were dead. And Christ died for all, that they also who live, may not now live to themselves, but unto Him who died for them and rose again. (*2 Cor. v. 14, 15.*)

We have Christ our high priest, the minister of a more perfect tabernacle, who, neither by the blood of goats, nor of calves, but by his own blood, entering once into the sanctuary, obtained eternal redemption. For if the blood of goats and of oxen, sanctify such as are defiled, how much more shall the blood of Christ, who, through the Holy Ghost, offered himself unspotted unto God, cleanse our conscience from dead works to serve the living God? (*Heb. viii. 11—14.*)

Having therefore, brethren, a confidence in the entering into the sanctuary by the blood of Christ; a new and living way which He hath dedicated for us through the veil, that is to say, his flesh; let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience; for if we sin wilfully after having the knowledge of the truth, there is now left no sacrifice for sins, but a certain dreadful expectation of judgment, and the rage of a fire which shall consume the adversaries. A man making void the law of Moses, dieth without any mercy under two or three witnesses; how much more, do you think, he deserveth worse punishments who hath trodden under foot the Son of God, and hath esteemed the blood of the testament unclean, by which he was sanctified, and hath offered an affront to the Spirit of grace? It is a fearful thing to fall into the hands of the living God! (*Heb. x. 19—31.*)

Blessed be the God and Father of our Lord Jesus Christ,

who hath made us acceptable through his beloved Son, in whom we have redemption through his blood, the remission of sins, according to the riches of his grace, which hath superabounded in us in all wisdom; that He might make known to us the mystery of his will, according to his good pleasure, which He hath purposed in him. To whom be glory in the Church and in Jesus Christ, throughout all generations, world without end. Amen. (*Eph. i. 3—9. iii. 28.*)

CHRIST, THE REDEEMER OF THE WORLD.

Look up and lift up your heads; because your redemption is at hand. The Son of man is come to give his life a redemption for many. LUKE XXI. 23. MATT. XX. 28.

Words of our Blessed Lord to the multitude.

All flesh shall see the salvation from God. LUKE III. 6.

Testimony rendered by John the Baptist to Christ.

Now do Thou dismiss thy servant in peace, O Lord, according to thy word, because my eyes have seen thy salvation, which Thou hast prepared before the face of all people; a light to the revelation of the gentiles, and the glory of thy people Israel. (*Luke ii. 29—32.*)

Words of the aged Simeon in the Temple.

AND Caiphas, being the high priest of that year, said to the pharisees; You do not consider that it is expedient for you that one man should die for the people, and that the whole nation perish not. And this he spoke not of himself; but being the high priest of that year, he prophesied that Jesus should die for the nation; and not only for

the nation, but to gather together in one the children of God, that were dispersed. (*John xi. 50—52.*)

God our Saviour will have all men to be saved, and to come to the knowledge of the truth. For there is one God, and one mediator of God and men, the man Christ Jesus; who gave himself a redemption for all, a testimony in due times. (1 *Tim. ii. 4—6.*) The blood of Jesus Christ, the Son of God, cleanseth us from all sin. He is the propitiation for our sins: and not for ours only, but also for those of the whole world. (1 *John ii. 2.*) He hath delivered his soul unto death, and was reputed with the wicked, and He hath borne the sins of many, and hath prayed for the transgressors. (*Isa liii. 12.*)

Be ye therefore followers of God, as most dear children; and walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God for an odour of sweetness. (*Eph. v. 1, 2.*) Knowing that you were not redeemed with corruptible things, as gold or silver, from your vain conversation of the tradition of your fathers; but with the precious blood of Christ, as of a lamb unspotted and undefiled, who, when He was reviled, did not revile; when He suffered, He threatened not; but delivered himself to him that judged him unjustly. Who his own self bore our sins in his body upon the tree, that we, being dead to sins, should live to justice; by whose stripes you were healed. (1 *Pet. i. 18, 19. ii. 23, 24.*)

For I am dead to the law, that I may live to God; with Christ I am nailed to the cross. And I live, now not I; but Christ liveth in me. And inasmuch as I live now in the flesh, I live in the faith of the Son of God, who loved me, and delivered himself for me. (*Gal. ii. 19, 20.*)

Grace be to you and peace from God the Father, and from our Lord Jesus Christ; who gave Himself for our sins, that He might deliver us from this present wicked

world, according to the will of God and our Father; to whom is glory forever and ever. Amen. (*Gal* i. 3—5.)

THE DEATH OF CHRIST.

When you shall have lifted up the Son of man, then shall you know that I am He. . . . And I, if I be lifted up from the earth, will draw all things to myself. ST. JOHN viii. 28. xiii. 32.

Words of our Blessed Lord to the Jews.

YEA, I have loved thee with an everlasting love; therefore, have I drawn thee to myself, taking pity on thee. (*Jer.* xxxi. 3.)

We have seen Him despised, and the most abject of men; a man of sorrows, and acquainted with infirmity, Surely He hath borne our infirmities, and carried our sorrows; and we have thought Him, as it were, a leper, and as one struck by God and afflicted. He was wounded for our iniquities, He was bruised for our sins; the chastisement for our peace was upon Him, and by his bruises we are healed. All we like sheep had gone astray, every one had turned into his own way; and the Lord hath laid upon Him the iniquity of us all. He was offered because it was his own will, and He opened not his mouth. He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and He shall not open his mouth. He is cut off out of the land of the living; for the wickedness of my people have I struck Him. The Lord was pleased to bruise Him in infirmity; He shall lay down his life for sin. He shall justify many, and shall bear their iniquities. (*Isa.* liii. 3—11.)

Dearly beloved, Christ suffered for us, who did no sin,

neither was guile found in his mouth; who, when he was reviled, did not revile; when he suffered, he threatened not, but delivered himself to him that judged him unjustly; who his own self bore our sins in his body upon the tree, that we, being dead to sins, should live to justice; by whose stripes you were healed. (1 *Pet.* ii. 21—24.)

Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written: Cursed is every one that hangeth upon a tree. (*Gal.* iii. 13.) Christ underwent the cross, suffering the shame thereof. (*Heb.* xii. 2.) He became obedient unto death, even to the death of the cross. For which cause God also exalted Him, and hath given Him a name, which is above every name. (*Phil.* ii. 8, 9.)

Can a woman forget her infant, so as not to have pity on the son of her womb? and if she should forget, yet will not I forget thee; behold, I have graven thee in my hands. (*Isa.* xlix. 15.) Because in Him it hath well pleased that all fulness should dwell; and through Him to reconcile all things unto himself, making peace through the blood of his cross, both as to the things that are on earth, and the things that are in heaven. Blotting out the handwriting of the decree which was against us, which was contrary to us; and the same He took out of the way, fastening it to the cross. (2 *Col.* i. 12, 20. ii. 14.) You are Christ's, and Christ is God's; you are not your own: for you have been purchased with a great price. (1 *Cor.* iii. 23. vi. 19.) How shall we escape, if we neglect so great a salvation! (*Heb.* ii. 3.)

CHRIST, WHO HATH OVERCOME THE WORLD.

In the world you shall have distress ; but have confidence : I have overcome the world. ST. JOHN xvi. 33.

Words of our Blessed Lord to his disciples, in his discourse on the eve of his passion.

YOU are of God, little children, and have overcome the world ; because greater is He that is in you, than he that is in the world. (1 John iv. 4.) Love not the world, nor those things which are in the world. If any man love the world, the charity of the Father is not in him ; for all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life ; which is not of the Father, but is of the world. And the world passeth away, and the concupiscence thereof : but he that doeth the will of God, abideth forever. (1 John ii. 15—17.)

I beseech you therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing to God, your reasonable service. And be not conformed to this world, but be reformed in the newness of your mind ; that you may prove what is the good, and the acceptable, and the perfect will of God. (Rom. xii. 1, 2.)

Whosoever is born of God overcometh the world ; and this is the victory that overcometh the world, even our faith ! (1 John v. 4.) And thanks be to God who giveth us the victory, through our Lord Jesus Christ ; (1 Cor. xv. 57.) by whom the world is crucified to me, and I to the world. (Gal. vi. 14.) What shall we say, then ? If God be for us, who is against us ? In all things we overcome, because of Him that hath loved us ; (Rom. viii. 31—37.) and He will keep the feet of his saints, because no man

can prevail by his own strength; (1 *Sam.* ii. 9.) for man prevaieth not by might and power, but by my spirit, saith the Lord of Hosts. (*Zach.* iii. 6.)

He that hath an ear, let him hear what the Spirit saith to the churches:—

To him that overcometh, I will give the hidden manna; and I will give him a white stone, [*the token of a favorable suffrage,*] and on that stone a new name, written, which no man knoweth but he that receiveth it.

To him that overcometh, I will give to eat of the tree of life, which is in the paradise of my God. He that shall overcome, shall be clothed in a white garment; and I will not blot his name out of the book of life, and I will confess his name before my Father, and before his angels.

He that shall overcome, I will make him a pillar in the temple of my God; and he shall go out no more; and I will write upon him the name of my God.

To him that shall overcome, I will grant to sit with me in my throne; as I also have overcome, and have sat with my Father in his throne.

He that shall overcome, I will be his God, and he shall be my son; (*Apoc.* ii. 7, 17, &c.) behold I will save him, and will be his God in truth and justice. (*Zach.* viii 8.)

Grace be to you and peace from God the Father, and from our Lord Jesus Christ. Who gave himself for our sins, that He might deliver us from this present wicked world, according to the will of God and our Father; to whom is glory forever and ever. Amen. (*Gal.* i. 3—5.)

THE RESURRECTION OF CHRIST.

The Son of man shall be delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise again the third day. Therefore doth the Father love me, because I lay down my life, that I may take it again. No man taketh it away from me, but I lay it down of myself; and I have power to lay it down, and I have power to take it up again. MARK ix. 30. JOHN x. 17, 18.

Words of our Blessed Lord to the Jews.

YE men of Israel, hear these words: Jesus of Nazareth, whom you have crucified, God hath raised, having loosed the sorrows of hell [*the pains of death,*] as it was impossible He should be detained by it. For David saith concerning Him; I foresaw the Lord always before my face; because He is at my right hand, that I may not be moved; for this my heart hath been glad, and my tongue hath rejoiced; moreover, my flesh also shall rest in hope; because thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption. This Jesus hath God raised up again, whereof we all are witnesses. Being exalted, therefore, by the right hand of God, and having received of the Father the promise of the Holy Ghost, He hath poured forth this which you see and hear. Therefore, let all the house of Israel know most assuredly, that God hath made him Lord and Christ, this same Jesus, whom you have crucified. (*Acts ii. 25—36.*)

St. Peter, in the sermon by which three thousand souls were converted.

All we who are baptised in Christ Jesus, are baptised in his death. For we are buried together with Him by

baptism unto death ; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection. Knowing this, that our old man is crucified with Him, that the body of sin may be destroyed, and that we may serve sin no longer : for he that is dead is justified from sin. Now, if we be dead with Christ, we believe that we shall live also together with Christ. Knowing that Christ, rising again from the dead, dieth now no more ; death shall no more have dominion over Him. For in that He died to sin, He died once ; but in that He liveth, He liveth unto God. So do you also reckon yourselves to be dead, indeed, to sin, but alive to God in Christ Jesus our Lord. (*Rom. vi. 3—11.*)



CHRIST, THE RESURRECTION AND THE LIFE.

I am the resurrection and the life ; he that believeth in me, although he be dead, shall live, and every one that liveth, and believeth, shall not die forever. ST. JOHN xi. 25, 26.

Words of our Blessed Lord to Martha.

BLESSED and holy is he that hath part in the first resurrection ; over these the second death hath no power. (*Apoc. xx. 6.*) For I know that my Redeemer liveth ; and in the last day I shall rise out of the earth ; and I shall be clothed again with my skin, and in my flesh I shall see my God, whom I myself shall see, and my eyes shall behold, and not another ; this, my hope, is laid up in my bosom. (*Job xix. 25—27.*)

How shall we that are dead to sin, live any longer

therein ? Know you not that all we who are baptised in Christ Jesus, are baptised in his death ? For we are buried together with him by baptism unto death, that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life ; for if we have been planted together in the likeness of his death, in like manner we shall be of his resurrection. Knowing this, that our old man is crucified with Him, that the body of sin may be destroyed, and that we may serve sin no longer. Now, if we be dead with Christ, we believe that we shall live also together with Christ ; knowing that Christ rising again from the dead, dieth now no more, death shall no more have dominion over Him. For in that he died to sin, He died once ; but in that He liveth, He liveth unto God. So do you also reckon yourselves to be dead, indeed, to sin, but alive to God in Christ Jesus our Lord.

Let not sin, therefore, reign in your mortal body, so as to obey the lusts thereof ; neither yield ye your members as instruments of iniquity unto sin ; but present yourselves to God as those that are alive from the dead, and your members as instruments of justice unto God. (*Rom. vi. 2—13.*) For none of us liveth to himself, and no man dieth to himself. For, whether we live, we live to the Lord ; or whether we die, we die to the Lord. Therefore, whether we live, or whether we die, we are the Lord's. For to this end Christ died, and rose again, that He might be Lord both of the dead and of the living. (*Rom. xiv. 7—9.*)

Therefore, if you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God.—Mind the things that are above, not the things that are on the earth ; for you are dead, and your life is hidden with Christ in God. When Christ shall appear, who is your life, then shall you also appear with

Him in glory. (*Col.* iii. 1—4.) Now the God of peace, who brought again from the dead the great pastor of the sheep, our Lord Jesus Christ, in the blood of the everlasting testament, make you perfect in every good work, that you may do his will; working in you that which is well pleasing in his sight, through Jesus Christ, to whom is glory forever and ever. Amen. (*Heb.* xiii. 20, 21.)



CHRIST, THE FIRST FRUITS OF THEM THAT SLEEP.

Jesus said to them : All things must needs be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then Jesus opened their understanding, that they might understand the scriptures. And He said to them : Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead on the third day. ST. LUKE XXIV. 44—46.

Words of our Blessed Lord to the two disciples, on the way to Emmaus.

If Christ be preached that He arose again from the dead, how do some among you say, that there is no resurrection of the dead? But if there be no resurrection of the dead, then Christ is not risen again; and if Christ be not risen again, then is our preaching vain, and your faith is also vain; yea, and we are found false witnesses of God, because we have given testimony against God, that He hath raised up Christ, whom He hath not raised up, if the dead rise not again. For if the dead rise not again, neither is Christ risen again; and if Christ be not risen again, your faith is vain: for you are yet in your sins. Therefore,

they also who have slept in Christ, have perished. If in this life only we have hope in Christ, we are of all men the most miserable. But now Christ is risen from the dead, the first-fruits of them that sleep. For by a man came death, and by a man the resurrection of the dead. And as in Adam all die, so also in Christ all shall be made alive. (1 Cor. xv. 12—22.)

Be it known to you all, and to all the people of Israel, that the Lord Jesus Christ of Nazareth, whom you crucified, God hath raised from the dead, and we are witnesses of all things which He did in the land of the Jews and in Jerusalem, whom they killed, hanging Him upon a tree. Him God raised up the third day, and gave Him to be made manifest; and He commanded us to preach to the people, and to testify that it is He who hath been appointed by God to be the judge of the living and of the dead. To Him all the prophets give testimony, that, through His name, all may receive remission of sins, who believe in Him. (Acts x. 34—43.)

Testimony of St Peter, before Cornelius the Centurion.

Grace unto you, and peace be multiplied! Blessed be the God and Father of our Lord Jesus Christ, who, according to his great mercy, hath regenerated us unto a lively hope, through the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not, reserved in heaven for you. (1 Pet. i. 2—4.)

GRACE be unto you, and peace from Him, who is, and who was, and who is to come—Jesus Christ, the faithful witness, the first begotten of the dead; who hath loved us, and washed us from our sins in his blood. To Him be glory and empire forever and ever. Amen. (Rev. i. 4—6.)

FRUITS OF THE RESURRECTION.

As the Father raiseth up the dead, and giveth life, so the Son also giveth life to whom He will.
JOHN v. 21.

Words of our Blessed Lord to the Jews.

AND again JESUS said to the Jews: Amen, amen I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in Himself, so He hath given to the Son also to have life in himself: and He hath given him authority to execute judgment, because He is the Son of man. Wonder not at this; for the hour cometh, wherein all that are in their graves shall hear the voice of the Son of God; and they that have done good, shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment. (*John v. 25—29.*)

But some man will say; How do the dead rise again? or with what manner of body shall they come? Senseless man, that which thou sowest, is not quickened, except it die first. And that which thou sowest, thou sowest not the body that shall be; but bare grain, as of wheat, or of some of the rest. (*1 Cor. xv. 35—37.*) Amen, amen I say to you, unless the grain of wheat falling into the ground, die, itself remaineth alone. But if it die, it bringeth forth much fruit. (*John xii. 24, 25.*)

And you were dead in your offences and sins, wherein in time past you walked according to the course of this world, according to the prince of the power of the air, of the spirit that now worketh on the children of unbelief.

In which we all conversed in time past in the desires of our flesh, fulfilling the will of the flesh and of our thoughts, and were by nature children of wrath, even as the rest. But God, who is rich in mercy, of his exceeding charity wherewith He loved us, even when we were dead in sins, hath quickened us together in Christ, (by whose grace you are saved,) and hath raised us up together, and hath made us sit together in the heavenly places through Christ Jesus. That He might show in the ages to come the abundant riches of his grace, in his bounty towards us in Christ Jesus. (*Eph. ii. 1—7.*)



ASCENSION OF CHRIST.

Go to my brethren, and say to them ; I ascend to my Father and to your Father, to my God and your God. ST. JOHN XX. 17.

Words of our Blessed Lord to Mary Magdalen, when he appeared to her in the garden.

CHRIST hath ascended above the heavens, that He might fulfil all things. (*Eph. iv. 10.*) Who shall ascend into the mountain of the Lord, or who shall stand in his holy place ? Lift up your gates, O ye princes, and be ye lifted up, O eternal gates, and the King of Glory shall enter in. Who is this King of Glory ? The Lord who is strong and mighty ; the Lord mighty in battle. Lift up your gates, O ye princes, and be ye lifted up, O eternal gates, and the King of Glory shall enter in. Who is this King of Glory ? The Lord of hosts He is the King of Glory. (*Ps. xxiii. 3—10.*) The chariot of God is attended by ten thousand thousands of them that rejoice. Thou hast ascended on

high; Thou hast led captivity captive, Thou hast received gifts in men. (*Ps.* lxxvii. 18, 19.)

We ourselves also were sometime unwise, incredulous, erring, slaves to divers desires and pleasures, living in malice and envy, hateful, and hating one another. But when the goodness and kindness of our Saviour God appeared, not by the works of justice which we have done, but according to his mercy, He saved us, by the laver of regeneration, and by the renovation of the Holy Ghost, whom He hath poured forth upon us abundantly, through Jesus Christ our Saviour; that being justified by his grace, we may be heirs according to the hope of life everlasting. (*Tit.* iii. 3—7.)

We all conversed in time past, in the desires of our flesh, fulfilling the will of the flesh and of our thoughts, and were by nature the children of wrath, even as the rest. But God, who is rich in mercy, through his exceeding charity with which He loved us, even when we were dead in sins, hath quickened us together in Christ (by whose grace you are saved,) and hath raised us up together; and hath made us sit together in the heavenly places, in Christ Jesus; that He might show in the ages to come the abundant riches of his grace, in goodness upon us in Christ Jesus. For by grace you are saved through faith, and this not of yourselves, for it is the gift of God; not of works,* that no man may glory. (*Eph.* ii. 3—9.)

Evidently great is the mystery of godliness, which was manifested in the flesh, was justified in the Spirit, appeared to angels, hath been preached to the Gentiles, is believed in the world, is taken up into glory. (1 *Tim.* iii. 16.)

* Not of works, as of our own growth, or from ourselves; but as from the grace of God.

CHRIST, AT THE RIGHT HAND OF GOD, IN
GLORY.

Was not Christ to suffer these things, and so to enter into his glory. ST. LUKE xxiv. 26.

Words of our Blessed Lord to the two disciples, on the way to Emmaus.

Father, the hour is come; glorify thy Son, that thy Son may glorify Thee. I have glorified Thee upon the earth; I have finished the work which Thou gavest me to do; and now glorify Thou me, O Father, with Thyself, with the glory which I had with Thee, before the world was. ST. JOHN xvii. 1—5.

Words of our Blessed Lord, in his prayer for his disciples, on the eve of his passion.

AND when Christ had said these things, while they looked on, He was raised up; and a cloud received Him out of their sight. And while they were beholding Him going up to heaven, behold two men stood by them in white garments, who said; Ye men of Galilee, why stand you looking up to heaven? This JESUS who is taken up from you into heaven, shall so come as you have seen Him going into heaven. (*Acts i. 9—12.*)

Whom heaven indeed must receive until the times of the restitution of all things, which God hath spoken by the mouth of his holy prophets, from the beginning of the world. (*Acts iii. 21.*) Christ Jesus died, yea He is risen also again; He is at the right hand of God, and maketh intercession for us. (*Rom. viii. 34.*) God hath raised Him up from the dead, and hath set Him on his right hand in the heavenly places. Above all principality,

and power, and virtue, and dominion, and every name that is named not only in this world, but also in that which is to come. And He hath subjected all things under his feet; and hath made Him head over all the church. (*Eph. i. 20—22.*)

Christ being the brightness of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth at the right hand of the Majesty on high; being made so much better than the Angels, as He hath inherited a more excellent name than they. For to which of the Angels hath He said at any time; Thou art my son, to-day have I begotten thee? and again; I will be to him a father, and he shall be to me a son. And again when he bringeth in the first begotten into the world He saith; And let all the angels of God adore him. And to the angels He saith; He that maketh his angels, spirits; and his ministers a flame of fire; but to the son: Thy throne, O God, is forever and ever; a sceptre of justice is the sceptre of thy kingdom. And to which of the angels said he at any time; Sit on my right hand until I make thine enemies thy footstool. (*Heb. i. 3—13.*) We who have been witness of the sufferings of Christ, shall also be partakers of the glory which shall be revealed in time to come. And the God of all grace, who hath called us unto his eternal glory, in Christ Jesus, after you have suffered a little, will Himself perfect you, and confirm you, and establish you. To Him be glory and empire forever and ever. Amen. (*1 Pet. v. 1, 10, 11.*)

THE SECOND COMING OF CHRIST.

The hour cometh, wherein all that are in the grave shall hear the voice of the Son of God. And they that have done good shall come forth unto the resurrection of life, but they that have done evil, unto the resurrection of judgment. ST. JOHN v. 28, 29.

Words of our Blessed Lord to the Jews.

Blow ye the trumpet in Sion; sound an alarm in my holy mountain; let all the inhabitants of the land tremble: because the day of the Lord cometh, because it is nigh at hand. A day of darkness and of gloominess, a day of clouds and whirlwinds. The Lord hath uttered his voice; the day of the Lord is great and very terrible: and who can abide it! (*Joel ii. 1, 2, 11.*) Behold He cometh, saith the Lord of Hosts: and who shall be able to think of the day of his coming? and who shall stand to see Him? for He is like a refining fire. (*Mal. iii. 2, 3.*)

And I saw, when the angel had opened the sixth seal, and behold, there was a great earthquake, and the sun became black as sackcloth of hair; and the whole moon became as blood; and the stars from heaven fell upon the earth, as the fig-tree casteth its green figs when it is shaken by a great wind. And the heaven departed as a scroll that is folded up; and every mountain, and the islands were moved out of their places. And the kings of the earth, and the princes, and tribunes, and the rich, and the strong, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of mountains. And they say to the mountains and the rocks; Fall upon us, and hide us from the face of Him that sitteth upon the throne, and from the wrath of the lamb! for the great day

of their wrath is come, and who shall be able to stand? (*Apoc. vi. 12—17.*)

Alas! who shall live when God shall do these things. (*Num. xxiv. 23.*) The heavens which now are, and the earth, are reserved unto fire against the day of judgment, and the perdition of wicked men. The day of the Lord shall come as a thief, in which the heavens shall pass away with great violence, and the elements shall be melted with heat, and the earth, and the works that are in it, shall be burnt up. Seeing, then, that all these things are to be dissolved, what manner of people ought you to be in holy conversation and godliness; looking for and hasting unto the coming of the day of the Lord, by which the heavens being on fire shall be dissolved, and the elements shall melt with the burning heat of fire. But we look for new heavens and a new earth, according to the promise.

Wherefore, dearly beloved, waiting for these things, be diligent that you may be found before Him unspotted and blameless; and account the long-suffering of our Lord salvation. (*2 Pet iii. 7—15.*)

The Lord himself shall come down from heaven with commandment, and with the voice of the archangel, and with the trumpet of God; and the dead, who are in Christ, shall rise first. Then we who are alive who are left, shall be caught up together with them in the clouds, to meet Christ in the air, and so shall we be always with the Lord. Wherefore comfort ye one another with these words. (*1 Thess. iv. 14—17.*) And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be confounded by Him at his coming. (*1 John ii. 28.*) And may the Lord confirm your hearts without blame, in holiness before God our Father, at the coming of our Lord Jesus Christ with all his saints. Amen. (*1 Thess. iii. 13.*)

CHRIST, THE JUDGE OF THE LIVING AND THE DEAD.

You shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven. ST. MARK xiv. 62.

Words of Jesus Christ to the high priest.

BEHOLD, the Lord cometh with thousands of his saints, to execute judgment upon all, and to reprove all the impious for all the works of their impiety, whereby they have done impiously, and for all the hard things which impious sinners have spoken against God. (*Jude* i. 14, 15.) Behold, He cometh with the clouds, and every eye shall see Him, and they also that pierced Him. And all the tribes of the earth shall bewail themselves because of Him. Even so. Amen. (*Apoc.* i. 7.) And I saw a great white throne, and and Him that sat upon it, from whose presence the earth and heaven fled away, and there was no place found for them. And I saw the dead, great and small, standing before the throne, and the books were opened, and another book was opened, which is the book of life; and the dead were judged by those things which were written in the books, according to their works. And the sea gave up the dead that were in it; and death and hell gave up their dead, that were in them; and they were judged every one according to his works. And hell and death were cast into the pool of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the pool of fire. And I saw, and behold, a white cloud, and upon the cloud One sitting like to the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud

voice to Him that sat upon the cloud; Put to thy sickle, and reap, because the hour is come to reap; for the harvest of the earth is ripe. And He that sat on the cloud, put his sickle to the earth, and the earth was reaped. And another angel came out of the temple, which is in heaven, he also having a sharp sickle. And another angel came out from the altar, and he cried with a loud voice to Him that had the sharp sickle, saying; Put to thy sharp sickle, and gather the clusters of the vineyard of the earth; because the grapes thereof are ripe. And the angel put his sharp sickle to the earth, and gathered the vineyard of the earth, and cast it into the great wine press of the wrath of God. (*Apoc. xx. 11—15. xxi. 14—19.*)

When the Son of Man shall come in his majesty, and all the angels with Him, then shall He sit upon the seat of his majesty. And all nations shall be gathered together before Him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and He shall set the sheep on his right hand, but the goats on his left. Then shall the king say to them that shall be on his right hand; Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat, I was thirsty, and you gave me to drink, I was a stranger, and you took me in; naked, and you clothed me; sick, and you visited me; I was in prison, and you came to me. Then shall the just answer him, saying; Lord, when did we see Thee hungry, and feed Thee; thirsty, and gave Thee drink? And when did we see Thee a stranger, and took Thee in; or naked, and clothed Thee? Or when did we see Thee sick or in prison, and came to Thee? And the king answering, shall say to them; Amen, I say to you, as long as you did it to one of these my least brethren, you did it to me. Then shall He say to them also that

shall be on his left hand ; Depart from me, you cursed, into everlasting fire, which was prepared for the devil and his angels. For I was hungry, and you gave me not to eat ; I was thirsty, and you gave me not to drink ; I was a stranger, and you took me not in ; naked, and you clothed me not ; sick, and in prison, and you did not visit me. Then shall they also answer him, saying ; Lord, when did we see Thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to Thee ? Then He shall answer them, saying ; Amen, I say to you, as long as you did it not to one of these least ones, neither did you it to me. And these shall go into everlasting punishment ; but the just, into life everlasting. (*Matt.* xxv. 31—43.)



HEAVEN.

The kingdom of heaven is like unto a treasure hidden in a field, which, when a man hath found, he hideth it, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like to a merchant seeking good pearls ; who, when he had found one pearl of great price, went his way, and sold all that he had, and bought it. MATT. xiii. 44—46.

Words of our Blessed Lord to his disciples.

FORMER distresses are forgotten, they are hidden from thy eyes. For behold, I create new heavens, and a new earth ; the former things shall not be in remembrance, and they shall not come upon the heart. But you shall be glad and rejoice forever in these things, which I create ; for behold, I create Jerusalem a rejoicing, and the people

thereof joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall no more be heard in her, nor the voice of crying. My elect shall not have labored in vain. (*Isa. lxxv. 16—19.*)

My heart hath been glad, and my tongue hath rejoiced; moreover, my flesh also shall rest in hope: because at thy right hand are delights even to the end. (*Psa. xlv. 9, 10.*)

We see now through a glass in an obscure manner; but then we shall see face to face. (*1 Cor. xiii. 12.*) We know, if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands, eternal in the heavens. For in this also we groan, desiring to be clothed upon with our habitation that is from heaven; an inheritance incorruptible, and undefiled, and that cannot fade, reserved in heaven for you. (*2 Cor. v. 1, 2, 3, 4.*)

And there came one of the seven angels, and spoke with me, saying; Come, and I will show thee the bride, the wife of the Lamb. And he took me up in spirit to a great and high mountain, and he showed me the holy city Jerusalem coming down out of heaven from God, having upon it the glory of God. And the street of the city was pure gold, as it were transparent glass. And I saw no temple therein; for the Lord God Almighty is the temple thereof, and the Lamb. And the city hath no need of the sun, nor of the moon, to shine in it. For the glory of God hath enlightened it, and the Lamb is the lamp thereof. And the nations shall walk in the light of it; and the kings of the earth shall bring their glory and honor into it. And the gates thereof shall not be shut by day, for there shall be no night there; and they shall not need the light of the lamp, nor the light of the sun, because the

Lord God shall enlighten them, and they shall reign forever and ever.

I John, saw the holy city, the new Jerusalem, coming down out of heaven, from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying; Behold the tabernacle of God with men, and He will dwell with them, and they shall be his people, and God himself with them shall be their God. And God shall wipe away all tears from their eyes; and death shall be no more, nor mourning, nor crying, nor sorrow, shall be any more: for the former things are passed away. He that shall overcome, shall possess these things, and I will be his God, and he shall be my son. Blessed are they that wash their robes in the blood of the Lamb, that they may have a right to the tree of life, and may enter in by the gates into the city. (*Apoc. xxi. 9. &c.*)

HELL.

I say to you, my friends; Be not afraid of them that kill the body, and after that have no more that they can do. But I will show you whom ye shall fear; fear ye Him who, after he hath killed, hath power to cast into hell. Yea, I say to you, fear Him. ST. LUKE xii. 4, 5.

Words of our Blessed Lord to his disciples.

JOHN the Baptist said to the multitude; I indeed baptize you with water; but there shall come One mightier than I, the latchet of whose shoes I am not worthy to loose. He shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and He will purge his floor, and

will gather the wheat into his barn ; but the chaff He will burn with unquenchable fire. (*Luke* iii. 16, 17.)

They shall be for an example of the just judgment of God, when the Lord JESUS shall be revealed from heaven with the angels of his power ; in a flame of fire dealing vengeance to them who know not God, and who obey not the gospel of our Lord Jesus Christ. Who shall suffer eternal punishment in destruction, from the face of the Lord and from the glory of his power ; when He shall come to be glorified in his saints, and to be made wonderful in all them who have believed. (*2 Thess.* i. 7—10.)

Thy hand shall be found by all thy enemies, and thy right hand shall find out all them that hate Thee. Thou shalt make them as an oven of fire, in the time of thy anger ; the Lord shall trouble them in his wrath, and fire shall devour them. (*Psa.* xx. 9, 10.) Vengeance is mine, and I will repay them in due time ; the day of destruction is at hand, and the time makes haste to come. I will whet my sword as the lightning, and my hand shall take hold on judgment, I will render vengeance to my enemies, and repay them that hate me. (*Deut.* xxxii. 35, 41.)

There is no man that can deliver out of thy hand ; (*Job* x. 7.) this is the second death. (*Apoc.* xx. 14.) Thou hast multiplied thy wrath upon me, and pains war against me. Why didst thou bring me forth out of the womb ? O that I had been consumed, before I go and return no more, to a land that is dark and covered with the mist of death ; a land of misery and of darkness, where the shadow of death, and no order, but everlasting horror dwelleth. (*Job* x. 17—22.)

And there came down fire from God out of heaven, and devoured them ; and the devil, who seduced them, was cast into the pool of fire and brimstone, where both the beast and the false prophet shall be tormented day and

night forever and ever. And I saw a great white throne, and One sitting upon it, from whose face the earth and heaven fled away, and there was no place found for them. And I saw the dead, great and small, standing in the presence of the throne, and the books were opened; and another book was opened, which is the book of life: and the dead were judged by those things which were written in the books, according to their works. And the sea gave up the dead that were in it, and death and hell gave up their dead that were in them; and they were judged every one according to their works. And hell and death were cast into the pool of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the pool of fire. (*Apoc.* xx. 9—15.)



LIFE EVERLASTING.

I give them life everlasting; they shall not perish; no man shall snatch them out of my hand. ST. JOHN x. 28.

Words of our Blessed Lord to the Jews.

THIS is the promise which He hath promised to us, eternal life. (1 *John* ii. 25.) Now this is eternal life, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent. (*John* xvii. 3.)

By this hath the charity of God appeared towards us, because God hath sent his only begotten Son into the world, that we may live by Him. And this is the testimony, that God hath given to us eternal life; and this life is in his Son. He that hath the Son, hath life; he that hath not the Son hath not life. These things I write to you, that you

may know that you have eternal life, you who believe in the name of the Son of God. (1 *John* iv. 9. v. 11—13.)

Fear not, little flock, for it hath pleased your Father to give you a kingdom. Sell what you possess and give alms. Make to yourselves bags, which grow not old, a treasure in heaven which faileth not; where no thief approacheth, nor moth corrupteth; for where your treasure is, there will your heart be also. (*Luke* xii. 32—34.)

These things are written that you may believe that Jesus is the Christ the Son of God; and that, believing, you may have life in his name. (*John* xx. 31.) Our Saviour Jesus Christ hath destroyed death, and hath brought to light life and incorruption by the gospel. (2 *Tim.* i. 10.)

Blessed be the God and Father of our Lord Jesus Christ, who, according to his great mercy, hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled, and that cannot fade, reserved in heaven for you. (1 *Pet.* i. 3, 4.) You, therefore, my beloved, building yourselves upon your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ unto life everlasting. (*Jude* 20, 21.)



THE TRUTH OF GOD ENDURETH FOREVER.

Heaven and earth shall pass away, but my word shall not pass away. ST. LUKE XXI. 33.

Words of our Blessed Lord to his disciples.

JESUS Christ, yesterday, and to-day, and the same forever. (*Heb.* xiii. 8.)

O praise the Lord, all ye nations; praise Him, all ye people; for his mercy is confirmed upon us, and the

truth of the Lord remaineth forever. (*Ps. cxvi. 1, 2.*) Forever, O Lord, thy word standeth firm in heaven; thy truth unto all generations. (*Ps. cxviii. 8, 9.*)

Behold, the Lord God shall come with strength, and his arm shall rule; behold, his reward is with Him, and his work is before Him. The glory of the Lord shall be revealed, and all flesh together shall see that the mouth of the Lord hath spoken. The voice of one, said: 'Cry.' And he said: 'What shall I cry?' 'That all flesh is grass, and all the glory thereof as the flower of the field; the grass is withered, and the flower is fallen, because the Spirit of the Lord hath blown upon it: the grass is withered, and the flower is fallen: but the word of our Lord endureth forever.' (*Is. xl. 5—10.*) Who hath wrought and done these things?—I the Lord, the first and the last; I am He. (*Is. xli. 4.*)

My Saviour is gone forth. Lift up your eyes to heaven, and look down on the earth beneath; for the heavens shall vanish like smoke, and the earth shall be worn away like a garment; and the inhabitants thereof shall perish in like manner, but my salvation shall be forever, and my justice shall not fail. (*Is. li. 5, 6.*) You shall know with all your mind, that, of all the words which the Lord promised to perform for you, not one hath failed. He hath fulfilled in deed what He promised, and all things prosperous have come. (*Jos. xxiii. 14, 15.*)

And the word of the Lord came to me, saying: Son of man, what is the proverb that you have in the land of Israel? saying, 'Every vision shall fail.' Thus said the Lord God: Not one word of mine shall fail; the word that I speak shall be accomplished, said the Lord God. (*Eze. xii. 21, 28.*)

And He that sat upon the throne said; Write, for these words are most faithful and true: Blessed is he who

keepeth the words of the prophecy of this book. I am Alpha and Omega, the first and the last, the beginning and the end. (*Apoc.* xxii. 6, 7, 13.)



A PRAYER

FOR THE WISDOM THAT IS FROM ABOVE.

[*From Wisdom, Chapter Fifth, &c.*]

GOD of my fathers! and Lord of mercy who hast made all things with thy word, and by thy wisdom hast appointed man that he should have dominion over the creature that was made by Thee; give me Wisdom, that sitteth by thy throne, and cast me not off from among thy children; for I am thy servant, and the son of thy handmaid, a weak man, and of short duration, and falling short of the understanding of judgment and laws.

If one be perfect among the children of men, yet if thy Wisdom be not with him, he shall be nothing regarded; for in Her is the spirit of understanding; holy, one, manifold, subtile, eloquent, active, undefiled, sure, sweet; loving that which is good, quick, which nothing hindereth; beneficent, gentle, kind, steadfast, assured, secure, having all power, overseeing all things, and containing all spirits; intelligent, pure, subtile. For Wisdom is more active than all active things, and reacheth every where by reason of her purity. For She is a vapor of the power of God, and a certain pure emanation of the glory of the almighty God; and therefore, no defiled thing cometh into Her; for She is the brightness of eternal light, and the unspotted mirror of God's majesty, and the image of his goodness. And being but one, She can do all things; and remaining in Herself the same, she reneweth all things; and convey-

ing Herself into holy souls, She maketh them friends of God and prophets.

God loveth none but him that dwelleth with Wisdom; for She is more beautiful than the sun, and above all the order of the stars; being compared with the light, She is found before it: for after this cometh night; but no evil can overcome wisdom. If a man love justice, her labors have great virtue; for She teacheth temperance, and prudence, and justice, and fortitude, things than which men can have nothing more profitable in life. I purposed, therefore, to take Her to me to abide with me; knowing that She will communicate to me of her good things, and will be a comfort in my cares and grief. When I go into my house, I shall repose myself with Her; for her conversation hath no bitterness, nor her company any tediousness, but joy and gladness.

Thinking these things with myself, and pondering in my heart, that to be allied to Wisdom is immortality, and that there is great delight in her friendship, and inexhaustible riches in the works of her hands, and in the exercise of conference with Her, and wisdom and glory in the communication of her words; I went about seeking, that I might take Her to myself.

Hardly do we guess aright at things that are upon earth, and with labor do we find the things that are before us: but the things that are in heaven, who shall search out? And who shall know thy thought, except Thou give Wisdom, and send thy holy Spirit from above. Send Her out of thy holy heaven, and from the throne of thy majesty, that She may be with me, and may labor with me, that I may know what is acceptable with Thee: for She knoweth and understandeth all things, and shall lead me soberly in my works, and shall preserve me by Her power.

Wisdom is glorious, and never fadeth away, and is

easily seen by them that love Her, and is found by them that seek Her. She preventeth them that covet Her, so that She first showeth herself unto them. He that awaketh early to seek Her, shall not labor, for he shall find Her sitting at his door. To think, therefore, upon Her, is perfect understanding, and he that watcheth for Her shall quickly be secure. For She goeth about seeking such as are worthy of Her; and She showeth herself to them cheerfully in the ways, and meeteth them with all forethought. For the beginning of Her is the most true desire of discipline; and the care of discipline is love; and love is the keeping of Her laws; and the keeping of Her laws is the firm foundation of incorruptibility; and incorruptibility bringeth near to God: therefore, the desire of Wisdom bringeth to the everlasting kingdom.

Who among men is he that can know the counsel of God? or who can think what the will of God is? For the thoughts of mortal men are timorous, and our counsels uncertain. And who shall know thy thought, except Thou give Wisdom, and send thy holy Spirit from above, so that the ways of them that are upon earth may be corrected, and men may learn the things that please Thee? For by wisdom have they been healed, whosoever have pleased thee, O Lord, from the beginning.

ST. MARY'S ABBEY
CLINTON, P.O. KY.

PRACTICAL REFERENCES,

SUITED TO THE VARIOUS EXIGENCIES, AND SPIRITUAL
WANTS OF THE FAITHFUL.

	PAGE
For an increase of Faith,	75—83
Hope,	86
Charity,	88—96
For the attainment of the grace of God,	100—103
love of God,	90, 92
fear of God,	223
For a sense of the Divine presence,	193, 196, 200
spiritual mindedness,	205
a spirit of meekness,	74
patience,	176, 177
humility,	144
gratitude,	136
resignation to the Divine will,	193
watchfulness and prayer,	108, 110
Counsels on the government of the tongue,	159
‘zeal without knowledge,’	67
against trusting in ourselvess,	140, 200
a relapse into sin,	172
pride,	140, 144
spiritual pride,	253
presumption,	142
solicitude for the morrow,	236
inordinate affections,	125
sensuality,	201, 203
covetousness,	202
indolence,	110, 238
love of pleasure,	181

	PAGE
Counsels against impatience,	176, 177
anger,	126, 192
desire of revenge,	104, 121, 133
uncharitableness to our neighbor, ..	92—94
rash judgment,	107
the abuse of spiritual gifts,	179
Conduct in seasons of interior trials,	111, 113
temptation,	110, 111
affliction,	146
persecution,	130
under the bereavement of friends by death, ...	247
in the temple of God,	215
towards the ministers of God,	213
On purity of intention,	155
self-examination,	223
confession of sins,	219, 225, 227
lip-service,	197
serving two masters,	194
the narrow way,	201
the cross of Christ,	189
self-mortification,	181
fasting,	183
the greater glory of God,	187
the force of prejudice,	190
the evangelical counsels,	165
renouncing all for Christ,	203
In penitential seasons,	146, 174, 181, 183, 225, 227
The Sacraments,	225, 231, 233
Penance,	174, 222, 225, 227
the holy Eucharist,	231—233
preparation for,	222—227
dispositions after,	224, 250
Reflections on the misery of man,	179
Death,	242, 244
Judgment,	274
Hell,	278
Heaven,	276
Eternity,	280

Q 21-1-1 A-1



GENERAL LIBRARY - U.C. BERKELEY



8000896138

